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ART. I. A Letter from Sir William Hamilton, K. B. F. R. S. to Sir John Pringle, Bart. P. R. S. giving an Account of certain Traces of Volcanos on the Banks of the Rhine.—This Letter begins with a general account of the observations made by Sir William Hamilton for ascertaining the existence of volcanos anciently on the banks of the Rhine.

‘As I do not recollect, says he, ever to have heard of, or seen, any account of ancient volcanos on the banks of this river, I have the pleasure of sending you a few imperfect remarks, which I have just made, during a five-days most delightful passage up the Rhine from Bonn to Mayence. The first certain token of volcanos having existed in this country, was evident to me in the court of the palace of the elector-palatine at Dusseldorf, which is at this moment new paving with a lava exactly like that of Etna and Vesuvius. Upon enquiry, I was told, that it came from a quarry belonging to the same elector at Unkel, between Bonn and Coblenz. When I arrived at the gates of Cologne, I was struck with the sight of numberless basaltic columns inserted in the walls of the town; and I remarked, that columns of the same sort were universally used as posts in the streets, and at every door, they are chiefly pentagonal, but some are hexagonal, and a few have only four sides; they are very like the basaltes of the Giants Causeway, but without their regular articulations. I was informed, that they came likewise from the Unkel quarry; and that the town of Cologne is in possession of an ancient right to as much stone from that quarry

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as may be wanted for its own use. I perceived likewise, that the walls of most of the ancient buildings in the town of Cologne were of a tuffa exactly resembling that of Naples and its environs. This species of stone, as I was informed, abounded on the banks of the Rhine, between Bonn and Coblenz: these circumstances made me keep a sharp look out, and, on my approach to Bonn, was struck with the volcanic forms of the *Sevenbergen*, or Seven Mountains, about two leagues from the town, on the other side of the Rhine. In the walls and streets of Bonn are many of the above mentioned columns of basalt, and the pavement of the town is of lava. The stone in general use for building here, is a very compact one, a hard volcanic tuffa, like that of *Pianura*, near Naples, and of the sort called *piperno* in Italy; it is something like freestone; but, upon near inspection, is mixed with fragments of lava and other volcanic substances.

Sir William then relates that he examined several of the *Sevenbergen* near Bonn, which he found composed of tuffa, or tuffa and lava; and that the craters on these mountains, whence the lava has flowed, are still discernible. He then describes the very curious and visible signs of volcanos at several places along the banks of the Rhine, in basaltic columns and solid quarries of lava, which are worked for the purposes of building, and pavements, &c. And, among others, the following curious use made of it by the Dutch.

‘ I must not forget to mention another curious circumstance: at Andernach, between Bonn and Coblenz, I saw vast heaps of tuffa ready cut, lying on the banks of the Rhine, and some Dutch vessels loading it; upon enquiry I found, that a considerable trade of this material is carried on between this town and Holland, where they grind down this sort of stone by wind-mills into a powder, which they use as a puzzolane for all their buildings under water. This also corresponds with an idea mentioned in one of my former letters to the Royal Society, that the tuffas of Naples were composed of a puzzolane, prepared by volcanic fire deep in the bowels of the earth, and, mixing with water at the time of its explosion, formed a sort of natural mortar or cement. The Dutch reduce it again to its pristine state of puzzolane.’

Art. II. Of the Heat, &c. of Animals and Vegetables. By Mr. John Hunter, F. R. S.—This ingenious gentleman, so happy for the originality of his thoughts and experiments of various kinds, has in this paper obliged the world with some very curious observations and experiments concerning the effects of different degrees of heat and cold on animals and vegetables. He shews that the different species, as well as the different parts of the same animal, are naturally of different de-

degrees of heat : and that every individual shews a resistance to an alteration from its natural degree of heat ; that is, when put into an atmosphere in any degree warmer than its own natural state ; although its heat be somewhat increased, it does not rise to the degree of the surrounding medium ; and when put into an atmosphere colder than itself, it is cooled, but not equal to the atmosphere ; and moreover that the heat of an animal can be reduced but a very little below 32° , the freezing point, before it is killed by the cold, after which it rises to 32° , and the body freezes like any other dead matter.

Intermixed with the accounts of the experiments are several curious observations. Speaking of the dormouse he says,

‘ Why the heat of this animal should be so low as 80° in an atmosphere of between 50° and 600 , is not easily accounted for, except upon the principle of sleep. But I should very much suspect, that the simple principle of sleep is out of the question, as sleep is an effect that takes place in all degrees of heat and cold. In those animals where the voluntary actions are suspended, it appears to be an effect arising from a certain degree of cold acting as a sedative, under which the animal faculties are proportionably weakened, but still retain the power of carrying on all the functions of life under such circumstances ; but beyond this degree cold seems to act as a stimulant, and the animal powers are roused to action for self-preservation. It is more than probable that most animals are under this predicament ; and that every order has its degree of cold, in which the voluntary actions can be suspended.

‘ When man is asleep, he is colder than when awake ; and I find in general, that the difference is about one degree and a half, sometimes less. But this difference in the degrees of cold between sleeping and waking is not a cause of sleep, but an effect ; for many diseases produce a much greater degree of cold in the animal, without giving the least tendency to sleep ; therefore the inactivity of animals from cold is different from sleep. - Besides, all the operations of perfect life are going on in the time of natural sleep, at least in the perfect animals, such as digestion, sensations, &c. but none of these operations are performed in the latter tribe.’

Again,

‘ Snow and ice are perhaps the worst conductors of heat of any substance yet known. In the first place, they never allow their own heat to rise above the freezing point, so that no heat can pass through ice or snow when at 32° , by which means they become an absolute barrier to all heat that is at or above that degree ; so that the heat of the earth, or whatever substance they cover, is retained : but they are conductors of heat

below 32° . Perhaps that power decreases in proportion as the heat decreases under that part.

‘ In the winter of 1776, a frost came on, the surface of the ground was frozen; but a considerable fall of snow also came on, and continued several weeks; the atmosphere at this time was often at 15° , but it was not allowed to affect the surface of the earth considerably, so that the surface of the ground thawed, and the earth retained the heat of 34° , in which beans and peas grow.

‘ The same thing took place in water, in a pond where the water was frozen on the surface to a considerable thickness; a large quantity of snow fell and covered the ice; the heat of the water was preserved and thawed the ice, and the snow at its under surface was found mixed with water.

‘ The heat of the water under the snow was at 35° , in which the fish lived very well.

‘ It would be worthy the attention of the philosopher, to investigate the cause of the heat of the earth, upon what principle it is preserved, &c.’

Mr. Hunter never found that an animal could be restored to life after having been all frozen; but that a part of an animal is restored to life when thawed soon after that part had been frozen. The same thing did not however happen in vegetables, a part once frozen being always dead after it is thawed.

Art. III. The Force of fired Gun-powder, and the initial Velocities of Cannon Balls, determined by Experiments; from which is also deduced the Relation of the initial Velocity to the Weight of the Shot and Quantity of Powder. By Mr. Charles Hutton, of the Military Academy at Woolwich.—The importance of this ingenious paper gained the author, by unanimous consent, the honour of the prize medal on St. Andrew's day last, annually given on that day by the Royal Society to the author of the best paper of experiments delivered in the course of each year. The experiments related in this paper, which appear to have been made with great judgment and accuracy, are not only curious, but of great importance to natural philosophy in general, as well as to military projectiles in particular, and might be rendered of singular use to the nation in the present war.

‘ These experiments I made at Woolwich in the summer of the year 1775, assisted by several able officers of the royal artillery at that place, and other ingenious gentlemen. The object of them was the determination of the actual velocities with which balls are impelled from given pieces of cannon, when fired with given charges of powder. These experiments were made according to the method invented by Mr. Robins, and described in his
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treatise, entitled, *New Principles of Gunnery*, of which an account was printed in the *Philosophical Transactions* for the year 1743. Before the discoveries of that ingenious gentleman, very little progress had been made in the true theory of military projectiles. His book, however, contained such important discoveries, that it was soon translated into several of the languages on the continent, and the famous Mr. L. Euler honoured it with a very extensive commentary in his translation of it into the German language. That part of it hath always been particularly admired which relates to the experimental method of ascertaining the actual velocities of shot, and in imitation of which were made the experiments related in this paper. Experiments in the manner of Mr. Robins were generally repeated by his commentators and others, with universal satisfaction, the method being so just in theory, so simple in practice, and altogether so ingenious, that it immediately gave the fullest conviction of its excellence, and of the abilities of its author. The use which that gentleman made of this invention was, to obtain the actual velocities of bullets experimentally, in order to compare them with those which he computed a priori from his new theory, and thereby to verify the principles on which it is founded. The success was fully answerable to his expectations, and left no doubt of the truth of his theory, when applied to such pieces and bullets as he had used: but these were very small, being only musket balls of about one ounce weight; for, on account of the great size of the machinery necessary for such experiments, Mr. Robins and other ingenious gentlemen had not ventured to extend their practice beyond bullets of that kind, and satisfied themselves with earnestly wishing for experiments to be made in a similar manner with balls of a larger sort. By the experiments in this paper, I have endeavoured, in some degree, to supply this defect, having made them with small cannon balls of above twenty times the size, or from one pound to near three pounds weight. These are the only experiments that I know of which have been made with cannon balls for this purpose, although the conclusions to be deduced from such are of the greatest importance to those parts of natural philosophy which are dependent on the effects of fired gunpowder; nor do I know of any other practical method of ascertaining the initial velocities of military projectiles within any tolerable degree of the truth. The knowledge of this velocity is of the utmost consequence in gunnery: by means of it, together with the law of the resistance of the medium, every thing is determinable relative to that business; for, besides its being an excellent method of trying the strength of different sorts of powder, it gives us the law relative to the different quantities of powder to the different weights of shot, and to the different lengths and sizes of guns. Besides these, there does not seem to be any thing wanting to determine any enquiry that can be

made concerning the flights and ranges of shot, except the effects arising from the resistance of the medium.'

Mr. Hutton then gives a short and clear description of the nature and general out-line of the method in which the experiments are made, in the following words :

' The intention of the experiment is to discover the actual velocity with which a ball issues from a piece, in the usual practice of artillery. This velocity is very great; from one thousand to two thousand feet in a second of time. For conveniently estimating so great a velocity, the first thing necessary is to reduce it, in some known proportion, to a small one. This we may conceive to be effected thus: suppose the ball, with a great velocity, to strike some very heavy body, as a large block of wood, from which it will not rebound, so that they may proceed forward together after the stroke. By this means it is obvious, that the original velocity of the ball may be reduced in any proportion, or to any slow velocity which may conveniently be measured, by making the body struck to be sufficiently large; for it is well known, that the common velocity, with which the ball and block of wood would move forward after the stroke, bears to the original velocity of the ball only, the same ratio which the weight of the ball hath to that of the ball and block together. Thus then velocities of one thousand feet in a second are easily reduced to those of two or three feet only; which small velocity being measured by any convenient means, let the number denoting it be increased in the proportion of the weight of the ball to the weight of the ball and block together, and the original velocity of the ball itself will thereby be obtained. In these experiments, this reduced velocity is rendered very easy to be measured by a very simple and curious contrivance, which is this: the block of wood, which is struck by the ball, is not left at liberty to move straight forward in the direction of the motion of the ball, but it is suspended, as the weight or bob of a pendulum, by a strong iron stem, having a horizontal axis at top, on the ends of which it vibrates freely, when struck by the ball. The consequence of this simple contrivance is evident; this large ballistic pendulum, after being struck by the ball, will be penetrated by it to a small depth, and it will then swing round its axis and describe an arch, which will be greater or less according to the force of the blow struck; and from the size of the arch described by the vibrating pendulum, the velocity of any point of the pendulum itself can be easily computed; for a body acquires the same velocity by falling from the same height, whether it descend perpendicularly down, or otherwise; therefore the length of the arch described, and of its radius being given, its versed sine becomes known, which is the height perpendicularly descended by the corresponding point of the pendulum. The height descended being thus known, the velocity acquired in falling through that height becomes

comes known from the common rules for the descent of bodies by the force of gravity; and this is the velocity of that point of the pendulum: this velocity of any known point whatever is then to be reduced to the velocity at the center of oscillation, by the proportion of their radii or distances from the axis of motion; and the velocity of this center thus obtained, is to be esteemed the velocity of the whole pendulum itself; which being now given, that of the ball before the stroke becomes known from the given weights of the ball and pendulum. Thus then the mensuration of the very great velocity of the ball is reduced to the observation of the magnitude of the arch described by the pendulum, in consequence of the blow struck. This arch may be measured after various ways: in the following experiments it was ascertained by measuring the length of its chord by means of a piece of tape, or small ribband, the one end of which was fastened to the bottom of the pendulum, and the rest of it made to slide through a small machine contrived for the purpose; for thus the length of the tape drawn out, was equal to the length of the chord of the arch described by the bottom of the pendulum.

‘ This description may convey a general idea of the nature and principle of the experiment; but besides the center of oscillation and the weights of the ball and pendulum, the effect of the blow depends also on the place of the center of gravity and the point of impact: it will, therefore, be now necessary to give a more particular description of the machine, and of the methods of finding the above mentioned requisites, and then investigate our general rule for determining the velocity of the balls, in all cases, from them and the chord of the arch of vibration.’

These things he then performs in a masterly way, and brings out a very accurate and much more simple and easy rule to compute by, than any before given; which he afterwards applies to the necessary computations of the experiments. These experiments, which are very numerous, being the work of many days, are then detailed in a clear and circumstantial manner, and accompanied with proper observations, and deductions drawn from them. To all of which no abstract would here do sufficient justice. We shall therefore conclude this important article with a few general inferences drawn from the whole.

‘ 1. First, it is made evident by them, that powder fires almost instantaneously, seeing that almost the whole of the charge fires though the time be much diminished.

‘ 2. The velocities communicated to balls, or shot, of the same weight, with different quantities of powder, are nearly in the sub-duplicate ratio of those quantities. A very small variation, in defect, taking place when the quantities of powder become great.

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‘ 3. And when shot of different weights are fired with the same quantity of powder, the velocities communicated to them are nearly in the reciprocal sub-duplicate ratio of their weights.

‘ 4. So that, universally, shot which are of different weights, and impelled by the firing of different quantities of powder, acquire velocities which are directly as the square roots of the quantities of powder, and inversely as the square roots of the weights of the shot, nearly.

‘ 5. It would therefore be a great improvement in artillery to make use of shot of a long form, or of heavier matter; for thus the momentum of a shot, when fired with the same weight of powder, would be increased in the ratio of the square root of the weight of the shot,

‘ 6. It would also be an improvement to diminish the windage; for by so doing, one-third or more of the quantity of powder might be saved.

‘ 7. When the improvements mentioned in the last two articles are considered as both taking place, it is evident that about half the quantity of powder might be saved, which is a very considerable object. But important as this saving may be, it seems to be still exceeded by that of the article of the guns; for thus a small gun may be made to have the effect and execution of one of two or three times its size in the present mode, by discharging a shot of two or three times the weight of its natural ball or round shot. And thus a small ship might discharge shot as heavy as those of the greatest now made use of.

‘ Finally, as the above experiments exhibit the regulations with regard to the weights of powder and balls, when fired from the same piece of ordnance, &c. so by making similar experiments with a gun, varied in its length, by cutting off from it a certain part before each course of experiments, the effects and general rules for the different lengths of guns may be certainly determined by them. In short, the principles on which these experiments were made, are so fruitful in consequences, that, in conjunction with the effects resulting from the resistance of the medium, they seem to be sufficient for answering all the enquiries of the speculative philosopher, as well as those of the practical artillerist.’

Art. IV. A new Case in Squinting. By Erasmus Darwin, M. D. F. R. S. communicated by Tho. Astle, Esq. F. R. S. — The subject was a boy of about five years old, and the circumstances as follows:

‘ 1. He viewed every object which was presented to him with but one eye at a time.

‘ 2. If the object was presented on his right side, he viewed it with his left eye; and if it was presented on his left side, he viewed it with his right eye.

‘ 3. He turned the pupil of that eye, which was on the same side with the object, in such a direction that the image of the ob-

object might fall on that part of the bottom of the eye where the optic nerve enters it.

4. When an object was held directly before him, he turned his head a little to one side, and observed it with but one eye, viz. with that most distant from the object, turning away the other in the manner above described; and when he became tired with observing it with that eye, he turned his head the contrary way, and observed it with the other eye alone, with equal facility; but never turned the axis of both eyes on it at the same time.

5. He saw letters which were written on bits of paper, so as to name them with equal ease, and at equal distances, with one eye as with the other.

From these circumstances Dr. Darwin was at first of opinion that there was not any particular defect in one eye more than in the other, which is the common cause of squinting, as observed by M. Buffon and Dr. Reid; and that the disease was simply a depraved habit of moving his eyes, and might probably be occasioned by the form of a cap or head-dress, which might have been too prominent on the sides of his face, like bluffs used on coach-horses; and might thence, in early infancy have made it more convenient for the child to view objects placed obliquely with the opposite eye, till by habit the musculi adductores were become stronger, and more ready for motion than their antagonists. In a supplement to this paper, however, he retracts this opinion, and subscribes to the general cause of an original difference in the two eyes above mentioned. He cured the patient in a great measure by obliging the sight to be directed straight forwards, causing him to wear for a considerable time, for that purpose, a gnomon of thin matter, as paper, pasteboard, or brass, of two or three inches broad, fitted on his nose, so as to prevent him from seeing objects sideways over it.

[*To be continued.*]

A Discourse on the Theory of Gunnery. Delivered at the Anniversary Meeting of the Royal Society, November 30, 1778. By Sir John Pringle, Bart. 4to. 1s. 6d. Nourse.

THIS is the sixth of those annual discourses, that have been printed, of the late very learned president of the Royal Society. They are all esteemed elegant and learned compositions on the interesting subjects of which they treat; and the present one, as it is the last of this kind to be expected from the author, (he having resigned the president's chair on his finishing

finishing the reading of this discourse), so is it equal, if not superior, to any of the preceding five.

The first paragraph shews the nature of the general institution, as well as the present subject, in these words.

‘ Among the several experiments communicated to the Society, during the course of the preceding year, none seeming so much to engage your attention, as those contained in this paper, intituled, “ The force of fired gun-powder, and the initial velocity of cannon-balls, determined by experiments ;” with much pleasure therefore I acquaint you, that, on account of the pre-eminence of that communication, your council have judged the author, Mr. Charles Hutton, worthy of the honour of the annual medal, instituted on the bequest of sir Godfrey Copley, bart. for raising a laudable emulation among men of genius, in making experimental inquiries. But, as on former occasions, so now, your council, waving their privilege of determining the choice, have acted only as a select number deputed by you, to prepare matters for your final decision. I come then, on their part, briefly to lay before you the state of the theory of gunnery, from its rise to the time when its true foundation was laid, in order to evince how conducive those experiments may be to the improvement of an art of public concern, as well as to the advancement of natural knowlege, the great object of your institution. And if, upon a review of the subject, you shall entertain no less favourable an opinion of Mr. Hutton’s performance, than what your council have done, it is their earnest request that you would enhance the value of this prize, by authorizing your president to present it to our ingenious brother in your name.’

Sir John then takes a short, but comprehensive view, of the ancient artillery, or tormenta militaria, from the earliest accounts down to the invention of gun-powder, which is a new epoch in this science, and on the use of which all the former machines were soon laid aside, as less convenient in military affairs. In the same manner he next traces the gradual improvements in the new mode of this art ; evincing that it was not till about 200 years after the use of gun-powder, that any theory was adopted, which took place first among the Italians, and was drawn from the discoveries and writings of Galileo ; that this theory was afterwards considerably improved by the French and English ; that however till very lately it was a theory purely speculative, geometrically drawn from the laws of projection and the descent of gravity as delivered by the great man last mentioned, according to which every projectile describes a parabola in its flight ; that as this can only happen to projects made in vacuo, it is now well known to all men of science that the parabolic theory can be of little or no service in the
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regulation of projects made in the air with very swift motions, and that it must be proper experiments only which can lead us to the true useful rules for practice, by investigating the effects of the resistance of that medium; and that in order to this, the intensity of the first moving force, or fired gun-powder, must be actually determined. He then shews that we had no experiments of this kind to lead us to any useful discovery, before those of the very ingenious Mr. Robins, nor even since, except such as have been made after his manner, and particularly those that are related in Mr. Hutton's paper, which gave occasion to this discourse. He afterwards describes the nature of those experiments, and wherein Mr. Hutton's differ from and are improvements on those of Mr. Robins, in this manner:

‘ Much therefore are we indebted, says he, to Mr. Hutton, who, treading in the footsteps of the deceased, hath resumed and prosecuted this last desideratum, and hath shewn himself not unequal to so difficult an enterprize.

‘ Mr. Robins, for determining the initial velocity of shot, arising from different quantities of powder, made use of balls of about an ounce weight; whereas Mr. Hutton, for the same purpose, hath employed those of different weights, from one pound to nearly three: or, in other words, Mr. Robins made trial with musket-shot only; Mr. Hutton with cannon-balls, from 20 to about 50 times heavier. This was a considerable step gained in a disquisition on that part of the science, in which the resistance of the air and other circumstances were not concerned; and where neither analogy alone, nor mathematical deductions alone, nor the two combined, were sufficient for establishing principles applicable to the motion of cannon-balls, without making a new series of experiments: and with what labour and judgement these have been performed, you understood by the account which Mr. Hutton gave of them in his paper.

‘ But should it now be inquired, what advantages may be derived from Mr. Hutton's experiments, for the advancement of the art of gunnery, and of philosophy in general? I would reply, that as to the former it may be sufficient to observe, that though the improvements be only such as can be deduced from the force of fired gun-powder; yet they are in a higher, more certain, and in a more general manner, than what resulted from the labours of Mr. Robins; who indeed led the way, but who made, as it were in miniature, those experiments which Mr. Hutton hath executed at large, and which Robins himself wished to have made, as well as others who have considered the subject since his time. Now these experiments, though made by Mr. Hutton with cannon-balls of a small size, may nevertheless form just conclusions when applied to cannon-shot of the largest size. And such conclusions inform us of the real force

of powder when fired, either in a cannon or a mortar, impelling a ball or bomb of a given weight; that is, they discover with what velocity a given quantity of powder drives those projectiles in a second, or in any other assigned portion of time. They also shew the law of variation in the velocity arising from different quantities of powder, with the same weight of metal, and likewise that law which takes place upon using balls of different weights. Further, they point out the advantage obtained by diminishing the windage in cannon, and teach us how we may increase the weight of the shot in the same piece, by making it of a cylindrical form, instead of a spherical: by this device, a smaller ship may be enabled to do the execution of a larger one. And experiments of the same kind will also determine the just length of cannon for shooting farthest with the same charge of powder.

‘ Lastly, it is from these experiments, or from others that may be made after the like manner, we are instructed how to answer every question relative to military projectiles, except such as depend on the resistance of the air to bodies moving swiftly in it. This indeed is a consideration which leaves room for greater improvement in the art, and for conferring fresh honours on those, who, like Mr. Hutton, shall have opportunities and abilities for continuing and perfecting this very curious and useful inquiry.

‘ As to the advantages accruing to philosophy from the labours both of Mr. Robins and Mr. Hutton, speak they not for themselves? The sciences of motion and pneumatics are promoted by them; and of what avail their perfection would be for the farther interpretation of nature, you need not be informed. In fine, we have here before us, in these experiments, the surest test of our advancement in true knowledge, which is, the improvement of a liberal art, and the enlargement of the powers of man over the works of creation.’

To obviate an objection which very naturally arises, Sir John then adds,

‘ Some however may think, that the objects of this Society are the arts of peace alone, not those of war, and that, considering how numerous and how keen the instruments of death already are, it would better become us to discourage than to countenance their farther improvement. These naturally will be the first thoughts of the best disposed minds. But when upon a closer examination we find, that since the invention of arms of the quickest execution, neither battles nor sieges have been more frequent nor more destructive, indeed apparently otherwise; may we not thence infer, that such means as have been employed to sharpen the sword, have tended more to diminish than to increase the number of its victims, by shortening contests and making them more decisive. I shall not however insist on maintaining so great a paradox; but only surmise, that whatever
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state would adopt the Utopian maxims, and proscribe the study of arms, would soon, I fear, become a prey to those who best knew how to use them. For yet, alas! far seem we to be removed from those promised times, "when nation shall not lift up sword against nation, neither shall they learn war any more!"

Having thus finished this excellent Discourse to the largest audience that perhaps was ever assembled at the meetings of this learned and respectable body, sir John then ended the business of his office of president by presenting Mr. Hutton with the medal, pronouncing to him at the same time the following words:

' You have heard, sir, the account I have given of the rise and progress of the theory of gunnery, and of your improvement of it; a recital, which by no means would have done either you or the subject justice, had it been addressed to any other audience than to the present. But as my intention was only briefly to recall to the memory of these gentlemen what they knew of this subject, antecedently to your paper, and to remind them of the result of your experiments, I flatter myself I have said what was sufficient on the occasion: being now authorized by them to deliver into your hand this medal, as the perpetual memorial of their approbation. And let me add, sir, that they make you this present with the more cordial affection, as by your other ingenious and valuable communications they are assured, not only of your talents, but of your zeal, for promoting the interests and honour of their institution.'

Gullstonian Lectures read at the College of Physicians, February 15, 16, and 17. By Samuel Musgrave, M. D. 8vo. 2s. Payne.

THE first of these Lectures treats pathologically of the Dyspnoea, in considering which the author dissents in some points from the theory of baron Haller. This diversity of opinion relates to a particular state of the respiratory organs, which Dr. Musgrave distinguishes by the name of obstructed expiration. It exists when the abdominal muscles act with great power to expel the breath, at the same time that the egress of the latter is prevented, either by a constriction of the glottis, sometimes voluntary and sometimes convulsive, or else by a strong effort of the buccinator muscles confining it within the cavity of the mouth. This state of the respiratory organs is observable when a person attempts to lift a heavy weight. It is imagined by Haller to consist in a long inspiration, accompanied with a great descent of the diaphragm;

phragm; but Dr. Musgrave, on the contrary, supposes, that the diaphragm, instead of being contracted so as to form a flat surface, is forced up by the power of the abdominal muscles, so as to form a surface of considerable convexity towards the thorax. His reasons for this opinion are, first, because the power of the abdominal muscles is considerably greater than that of the diaphragm. Secondly, if the diaphragm was strong enough to withstand the action of the abdominal muscles, and did really withstand it, the constriction of the glottis, or the shutting of the lips, would be a matter of indifference, as the air contained in the thorax suffering no pressure, would be in no danger of escaping. As we find therefore, says he, that in all muscular efforts, either the glottis or the mouth is closely shut, we may reasonably infer that it is shut to prevent the escape of the air contained in the thorax; consequently that this air is pressed upon from beneath by the convexity of the diaphragm.

In the third place, Dr. Musgrave observes, if we suppose with baron Haller, that in all muscular efforts the diaphragm descends and enlarges the cavity of the thorax, it will be impossible to account for the obstruction such efforts give to the circulation of the blood through the lungs, and for the consequent accumulation of it in the right auricle and ventricle, the vena cava, and the jugulars; an accumulation strongly indicated by a variety of symptoms.

The second Lecture is employed on the Pleurisy and Peripneumony, in the treatment of both which diseases the author approves the practice recommended by Sydenham, more than that of any other writer; and he imputes the frequent unsuccessful attempts of curing those disorders to a neglect of the cautions delivered by that celebrated physician. One of these relates to the injunction of taking the patient out of bed every day, for the space of several hours if his strength will admit of it; as in all inflammatory diseases, the warmth of the bed is found to have an exceeding bad effect.

‘ I know not, says our author, whether I shall be pardoned, for supposing that the direction of so celebrated a practitioner has not been fully or properly attended to; but sure I am, there is but too much ground for the supposition. I do not infer this from having heard little of it in conversation, since every man's acquaintance is confined within a comparatively small circle; but I collect it from this most remarkable circumstance, that almost all the writers upon the pleurisy and peripneumony, from the time of Sydenham to the present hour, have past it over in silence. There are, it is true, some few exceptions. Boerhaave hints at it, but so slightly, that it is plain he laid no great stress

stresses upon it. Van Swieten mentions it expressly, and commends it, but without saying that he had ever seen the good effects of it; from which, as he is by no means sparing of words, I conclude he had never practised it. De Haen makes it a general rule in all fevers, to take his patients out of bed, and even to keep them in an erect posture for several hours. The practice of taking them out of bed, if confined to the peripneumony and other inflammatory fevers, would have done him great honour; but he has lost the merit of it, by extending it to those of the nervous and malignant kind; which, to say the least of it, is unsafe, and when combined with that other injunction of an erect posture, becomes particularly absurd. Van Swieten excepted, Dr. Cullen comes the nearest to Sydenham of any author, that has fallen in my way; and even he seems to think, that lying in bed under a light covering is nearly equivalent to being taken out of it.

But the writers who have totally disregarded this precept, are much more numerous, and some of them equally eminent. Baglivi, who was no stranger to the works of Sydenham, upon the subject now before us, which however he has very copiously treated, does not seem to have looked into him at all. Trillerus, a celebrated physician in Germany, who has written an entire book upon the pleurisy, enters into a minute description of the beds proper for the sick; but says not a word of taking them out of it. His countryman Werlhof, who mentions the pleurisy incidentally, objects to their being removed *ex lecti tempore*, even for the purpose of going to stool. Dr. Huxham, my predecessor at Plymouth, has written three long chapters, one on the peripneumony and pleuro-peripneumony, a second on the peripneumonia notha, and a third on the pleurisy; all which subjects he has treated with such a laborious and minute exactness, as if no symptom or rule of practice could possibly have escaped him. Yet in this very prolix discourse, containing, perhaps, every thing else that the argument could suggest, there is not one word or syllable relative to what Sydenham considers as essential to the successful treatment. I could name also authors, not a few, of our own age and country, men of considerable reputation, and even eminence, who have written professedly upon the pleurisy, and all been equally attentive to this circumstance. What shall we say, what cause can we assign for such a singular omission? If we consider the authority and reputation of Sydenham, and the very positive and striking manner in which this aphorism is delivered, it is difficult to conceive that so many writers should have passed it over with deliberate contempt. Yet if we reject this supposition, we are obliged to suppose what is still more harsh, that in consulting this part of Sydenham's book, they had only cast their eye upon the beginning of the chapter, and not taken the trouble of reading it to the end.

A re-

' A remark will here naturally occur, that if this cooling practice is really necessary to the cure of the disease, the practitioners who have neglected it, must have been very unsuccessful in their treatment of such patients. The supposition, I must say, however humiliating it must be, is strongly countenanced by their writings. For let any one compare the account they give of the disorder in its advanced state, with what Sydenham says of it, they will find the difference to be enormous. Take as examples the three most eminent men who have written most copiously upon it; Baglivi, Trillerus, and Huxham. Their descriptions are full of misery, suffering, and danger; of narrow escapes and frequent relapses; with a very sufficient proportion of fatal events. What on the contrary does Sydenham say? Instead of a long catalogue of alarming and troublesome symptoms, not inferior in terror to Milton's description of a lazaret-house, he tells you with confidence, that the cure of the pleurisy in the method laid down by him, is as certain and safe as that of any disorder whatsoever. Succeeding practitioners, though equally liberal in the use of the lancet, have not been equally happy in their cures. But what then? They have neglected perhaps a circumstance, which Sydenham declares to be essential, and which according as it is neglected or observed, must make a total difference in the nature and progress of the disease.'

With respect to Dr. Musgrave's own observance of Sydenham's method of practice, he informs that he has tried both ways; that he has cured patients whom he suffered to lie in bed; but that in those cases the symptoms have always run considerably higher, and continued much longer, than since he has adhered more exactly to Sydenham's method; under which he observes the disease assumes so different an appearance, that he is confident no person who tries both methods, will hesitate to prefer that of Sydenham.

The subject of the third Lecture is the Pulmonary Consumption, in inquiring into the nature of which our author avows himself of opinion, that those who are carried off by this disease do not die from exhaustion, by expectoration, colligative sweats, or any other discharge, but that they die in consequence of the continual and increasing weakness, which the fever, as fever, produces.

Respecting the cure of this disease, as well as the pleurisy and peripneumony, we here meet with several judicious observations, highly worthy the attention of practitioners, to whom we would therefore recommend the perusal of those Lectures.

The

The Literary History of the Troubadours. Containing their Lives, Extracts from their Works, and many Particulars relative to the Customs, Morals, and History of the Twelfth and Thirteenth Centuries. Collected and abridged from the French of Mr. De Saint-Pelaie, by the Author of the Life of Petrarch. 8vo. 6s. Cadell.

THE authoress of this work is Mrs. Susanna Dobson, of Liverpool, to whom the public was a few years since indebted for the *Life of Petrarch* *. In the present History she has chosen a subject strongly connected in similarity with her former production, and which she has also adorned with a strain of animated sentiment, as well as with judicious remarks. The lives of many of the troubadours are distinguished by the same enthusiastic passion that actuated the amorous poet of Vaucluse; whose love for the beautiful Laura, though it has been celebrated as so peculiar, seems to have owed its fame more to the uncommon genius of the Italian innamorato, than to its own superior violence, compared with the ardor that inflamed the Provençal poets.

The word *troubadours* signifies *inventors*, and is applied to the ancient Provençal poets, or those bards who flourished in the southern provinces of France in the twelfth and thirteenth centuries; as the term *jongleurs* is used to express a set of men, who went about singing or reciting the compositions of the troubadours, and who sometimes aspired at the rewards and honours of both professions.

The works and fame of the troubadours, as Mrs. Dobson justly observes, had long been buried in oblivion, till, after immense labour, they were brought to light by Mr. de St. Pelaie, in his *Memoirs of Chivalry*, a book written in French, and whence the present History is extracted.

* We have here, says this ingenious writer, a great and striking picture of the twelfth and thirteenth centuries, when ignorance and barbarism held dominion over Europe. We see passing in review sovereigns and great lords, knights and noble ladies, monks and prelates, libertines and devotees, enthusiasts in love or in religion, satirists or licentious flatterers. All these are exhibited, and form the great succession of troubadours.

* With respect to the writings of the troubadours, a rustic simplicity, joined with lively and sometimes sublime images, are distinguished in their productions. The uncultivated mountains of Scotland, the forests of America, and the frozen deserts of Lapland, have yielded fruits of genius which even now excite

* See Crit. Rev. vol. xl. p. 8, and 145.

our admiration. Minds, indeed, which are confined within the narrow limits of art, and reflect not on the energy of nature, find it difficult to conceive that such productions should arise in a state of ignorance and barbarism; not reflecting, that when the soul is strongly impressed by a single object, its powers are exerted with the greater vigour; there are few ideas, and consequently little to enfeeble the flights of the imagination.

* In all nations, poets have preceded prose-writers. A wish to perpetuate any striking facts, gave rise to a language beyond that of common life; a language more expressive and more easily retained. Hence the origin of poetry: and as there is a natural affinity between music and poetry, the words were accompanied with suitable airs, which fixed them still deeper in the memory, and gave, as it were, a body to thought. Such is the progress of the human mind. The first historians, and philosophers, whether in Greece or Rome, were poets; the bards too, of other nations, have celebrated the exploits, and roused the valour and emulation of their countrymen, in verse.

* In a country favoured by nature, under a serene sky, and where the genial warmth of the climate enlivens the imagination, without enervating the body, the taste will be more refined, and the compositions more animated. Such was the fortunate situation of the troubadours; they inhabited the southern provinces of France, comprehended under the name of Provence; and were likewise called the Provençal poets, because this language was common to them all.

* William IX. count of Poitou, and duke of Aquitaine, is recorded as the first Provençal poet; others, however, had, no doubt, preceded him, as the graces of his style imply an art already cultivated. But it is from this period that we must begin to trace the Provençal poetry; from this time it took a rapid flight, penetrated into the courts, and formed the delight and the admiration of a great part of Europe.

* The advances from a state of ignorance and barbarism, to that of cultivation of manners, of reason, and of talents, form one of the most interesting spectacles that is presented in the history of mankind. After a long train of evils, into which error and anarchy had plunged the inhabitants of Europe, the ignorance of the tenth century, accompanied with the ravages committed by a deluge of robbers, gave the finishing stroke to their calamities, and completed their debasement.

* In the succeeding age cultivation began to take place, feeble indeed, and ill directed, and more fruitful in error, probably, than even ignorance itself; calculated, however, to draw the mind from its fatal stupefaction. The pontificate of Gregory VII. the shocks which he gave the nations, the violent struggles of the priesthood with the empire, and which were urged on by their successors, excited a general kind of fermentation, which opened,

as it were, the faculties of the soul; while chivalry introduced a career of heroism, in which some of the social virtues gave an éclat to the exploits of military life.

‘ To these different causes may be added the Crusades, which commenced towards the close of the same century. An unheard-of enthusiasm broke through the barriers of nations, united them for the purpose of religious conquests, transported them into the country of Phidias and Homer, and made them breathe the voluptuous air of Asia. Hence new sensations, new ideas, new tastes; and, astonishing to relate, the blind and sanguinary devotion of the Crusades contributed to the developement of reason, and of the fine arts; and forwarded the triumph of the Muses, whose inventive labours gave birth to such a variety of pleasures.

‘ At this period, the class of poets called troubadours began to increase; and they found, in the courts of princes, which were then almost as numerous as the castles, fortune, pleasure, and the most flattering distinction. These considerations induced some to enter into the profession, who were deficient in point of talents; others depended upon their rank, which readily commands flattery; and, being dissipated characters, promoted licentiousness, and became dangerous and corrupt models.

‘ The works of the troubadours are nevertheless of great value, as the customs and morals of these distant ages are, in them, more exactly copied from nature than in any other memoirs of the times. The ancient chroniclers, educated in the gloom and prejudices of a cloister, gave only tiresome narrations; their facts were intermixed with vulgar opinions, and ridiculous legends, and thus they darkened and degraded history. But the poets may be justly styled painters from life. Homer was in fact the historian of his own age; and even his fictions are a source of knowledge and truth. But the compositions of the troubadours had, in some respects, their peculiar uses: their subjects were in general more familiar, and taken from common life, and thus formed pictures of greater simplicity, and from which practical conclusions might more easily be deduced.

‘ There we behold a passionate and outrageous valour, which breathed after combats as its dearest pleasures, and which drew the first laws of nature from the barbarous decisions of the sword. There we behold the prodigality of the nobles, set up as the essential virtue of their nobility; as little delicate in acquiring the means, as in the manner of their dissipation; and not blushing to accumulate by rapine, what was to be exhibited in a ruinous ostentation. There we behold that spirit of independence which fosters the disorders of anarchy; sometimes indeed with a view to interest, crouching under the pliant and humble demeanour of a courtier, but always ready to stand forth with audacity on the first favourable conjuncture. There we behold a boorish and

masculine familiarity, which talks without reserve of persons and things; which censures with equal rudeness the prince and the subject, and establishes a tyranny often greater than that it opposes. There we behold a blind superstition, feeding itself with follies and absurdities; sacrificing to its chimeras, reason, humanity, and the Divinity itself; debasing the Supreme Being by a mistaken homage, and furnishing arms to that irreligion to which it gives birth. There we behold the system of chivalry fully delineated. War, love, and religion formed the basis of this singular institution; and the gallantry borrowed from the northern nations, was by it extended and refined.

Mrs. Dobson very properly distinguishes the compositions of the troubadours into the gallant, the historical, and the didactic. The last of these she considers as the most valuable, as they describe the manners, and correct the vices of the times. The didactic pieces are few, but curious: and the historical relate chiefly to the contests between France and England; the quarrels of the popes with the house of Swabia; the imprisonment of Richard I. on his return from Palestine; the conquests of Philip Augustus over John, the successor of Richard; and the political divisions in the several feudal governments, particularly those of Provence.

The first troubadour on record, as has been mentioned above, was a prince; viz. William, count of Poitou; who lived at the end of the eleventh, and the beginning of the twelfth century. The historian informs us, that he united figure, sense, and courage, to the advantages of birth, and fortune; but he degraded them all by an extreme licentiousness of manners.

The following anecdote is mentioned, to show the prevalence of vice, no less than of wit, in the character of this prince.

‘In disdain of all laws, he had married Malberge, wife of the viscount of Châtelleraud. This adulterous marriage excited the displeasure of the clergy, insomuch, that the bishop of Poitiers was beginning one day, in the presence of the count, to read over him the form of excommunication. William draws his sword, and threatens to kill the bishop, unless he will immediately absolve him. The prelate, feigning himself alarmed, desires a moment’s reflection, and makes use of it to finish the ceremony of excommunication. Strike now, said he, I am ready.—No, replied the prince, I do not love you well enough to dismiss your soul to paradise; but I will send your body into exile. The pieces wrote by this troubadour (except one) are full of obscenity; in this he bids adieu to his native country, to chivalry, as it respected gallantry and pleasure, and to all the vanities of the world. He embarks for the Crusade, as an expiation

piation for his sinful life, asks pardon of all those he may have offended; and having committed the government of Poitou, and the care of his son, yet an infant, to the count of Anjou, his cousin, he implores the protection and assistance of Almighty God, and commends himself to his mercy. He proved unfortunate in this expedition; and such were the excesses and imprudence of the Crusaders, that no one can be surprised at the miseries they underwent. On his return he sung the fatigues, the dangers, and the misfortunes of this enterprize; but the poem is lost. He died in 1122.

The next of those poets is Bernard de Ventadour, born towards the middle of the twelfth century, and son to a domestic of the family of Ventadour in Limosin. He is said to have been courteous and well bred, composed good pieces, and sung them gracefully.

Another prince that figured among the troubadours was Richard I. king of England; who had imbibed a taste for the Provençal compositions at Poitou, of which he was created count in 1174. We shall lay before our readers the narrative of the manner in which this prince is said to have been discovered, when a prisoner of the duke of Austria; but without being answerable for its authenticity.

A minstrel, called Blondel, who owed his fortune to Richard, animated with tenderness towards his illustrious master, was resolved to go over the world till he had discovered the destiny of this prince. He had already traversed Europe, and was returning through Germany, when talking one day at Lintz, in Austria, with the inn keeper, in order to make this discovery, he learnt that there was near the city, at the entrance of a forest, a strong and ancient castle, in which there was a prisoner who was guarded with great care. A secret impulse persuaded Blondel that this prisoner was Richard; he went immediately to the castle, the sight of which made him tremble: he got acquainted with a peasant, who went often there to carry provision; questioned and offered him a considerable sum to declare who it was that was shut up there; but the good man, though he readily told all he knew, was ignorant both of the name and the quality of the prisoner. He could only inform him, that he was watched with the most exact attention, and was suffered no communication with any one, but the keeper of the castle and his servants. He added, that the prisoner had no other amusement than looking over the country, through a small grated window, which served also for the light that glimmered into his apartment.

He told him that this castle was a horrid abode; that the stair-case and the apartments were black with age; and so dark, that at noon-day it was necessary to have lighted flambeaux to find the way along them. Blondel listened with eager attention,

and meditated several ways of coming at the prisoner, but all in vain. At last, when he found that from the height and narrowness of the window he could not get a sight of his dear master, for he firmly believed it was him, he bethought himself of a French song, the last couplet of which had been composed by Richard, and the first by himself. After he had sung, with a loud and harmonious voice, the first part, he suddenly stopped, and heard a voice, which came from the castle-window, continue and finish the song. Transported with joy, he was now assured it was the king his master, who was confined in this dismal castle. The chronicle adds, that one of the keeper's servants falling sick, he hired himself to him, and thus made himself known to Richard; and informing his nobles, with all possible expedition, of the situation of their monarch, he was released from his confinement on paying a large ransom.'

The following piece is said to have been composed by Richard during his confinement.

"No prisoner can speak of his fate without grief of soul. If he would charm away his trouble, he must compose a song. Small is the benefit he receives, though he may have many friends: they may well blush, when they reflect they have left me in prison two years, through neglect of paying my ransom. And know, my barons of England, Normandy, Gascoigne, and Poitou, that there was not the lowest and most miserable of my companions in adversity, whose deliverance I would not have purchased. I mean not by this to reproach them, but I am still a prisoner.—It is too true, the dead have neither friends nor parents; like such I am abandoned, for the sake of a little silver and gold. I suffer from my misfortunes, but I grieve still more for the hard hearts of my subjects! what a reflection will be on them, should I die in this long captivity. Well may I be troubled! I know that the king my lord ravages my land, notwithstanding the oath we took for the common safety! Chail and Pensavin, my minstrels and my friends! you whom I have loved, and whom I shall ever love! by your songs inform my enemies they will obtain small glory in attacking me: that I have never been perfidious to them; and they will cover themselves with everlasting infamy, if they make war upon me while I am in prison. Countess of Soir, heaven preserve your sovereignty, and that I reclaim, and for which I am held a prisoner."

The next in order is Pons de Capdueil, a rich baron in the diocese of Pui, who is said to have united the advantages of figure, valour, and eloquence, the manners of an agreeable and gallant man, and a genius for poetry and music.

A specimen of the gallantry of the troubadours is contained in the following extract.

• Azalaïs,

• Azalaïs, the daughter of Bernard d'Anduse, a lord of great distinction in Provence, and the wife of Noïfil de Mercœur, baron of Auvergne, was the lady to whom he devoted his services: the feasts he made for her were so many grand courts, to which all the nobility resorted in crowds.

• Tournaments rendered these assemblies more brilliant, where Azalaïs and Capdueil were celebrated in music and in song: the baron of Mercœur himself assisted at these gallant spectacles; so that they might be justly supposed not only irreproachable, but honourable.

• Such romantic love, however, being full of fantastic ideas, must ever be subject to whim and caprice; thus it happened to Capdueil. After having long possessed the good graces of Azalaïs, and cultivated her favour by many splendid feasts, in which she took great delight, he suspects that her love results only from the diversions he has procured her: tormented by this secret jealousy, he becomes unjust, and insensible to every proof of kindness from Azalaïs, and he thinks of nothing but trying a heart, where he desires to reign with all the ardour of a pure disinterested love.

• To effect this, he retires into another part of Provence, and attaches himself to the viscountess of Marseille, the wife of Roscelin, viscount of Marseille. He flattered himself that the baroness of Mercœur, inconsolable for this change, would express her grief, if he was really beloved; and then he should return with joy, and renew his court to her: and that if it happened otherwise, it was a certain proof he was not the object of her love.

• When the baroness knew she had a rival, believing herself neglected, and her knight disloyal, she resolved to forget him, and forbade them to pronounce his name before her; and, if by accident he was mentioned, a disdainful silence evinced the sentiments of her heart. At last, to divert her chagrin, she gave herself up to all kinds of diversions.

• Capdueil, who waited in vain for reproaches from Azalaïs, sought information of her by his friends, and what impression his retreat had made on her mind. Their answer only sharpened his grief. Impatient to repair his fault, he returned, and wrote to request grace of the baroness.—No answer.—He wrote again, with the most humble submission, beseeching he might vindicate himself, and refusing no punishment of which he might be judged worthy. No answer still. He then sends a sonnet, as a pledge of his feelings.

“ You have perceived only levity and inconstancy in my retreat, while it proceeded from an excess of love. I wished to prove the effect of my absence on your heart: I was to blame to make such a trial of your love! what a grief was it to me, you expressed no concern at my caprice; but you are as far distant from freedom as ever, for nothing can separate me from you.”

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‘ To this sonnet, which proved little effectual, succeeded another, expressing the same feelings, but which was equally unsuccessful.

‘ Our miserable troubadour, at last, employed a surer method; he applied to three ladies of distinction, by whose mediation and intreaties he was again received into favour; and he vows never more to wander from the true path of love.’

Arnaud de Marveil was born in the castle of that name, in Perigord. At first he followed the profession of a clerk, or notary, but afterwards became a troubadour, and acquired considerable reputation.

Geoffroi Rudel was prince of Blaye, a town near Bourdeaux, and was distinguished by a passion singularly romantic,

‘ Tripoli, in Palestine, had been taken by the Christians in the year 1109, and erected into an earldom, for Bertrand of Toulouse, the son of count Raimond-Gilles.

‘ This city was still in the possession of the Christians, when the fame of the countess of Tripoli warmed the imagination of Geoffroi Rudel. From the representation given of her beauty, and her virtue, by the pilgrims who came from thence, he felt himself transported with the most ardent desire of beholding her; he took the cross, and embarked.

‘ From the following sonnet, love seems to have bore an equal share with curiosity, in exciting him to this voyage.

“ I adore an object whom I have never seen; to whom I cannot express my own feelings, or solicit the explanation of her’s. Yet I am convinced, that among all the Saracen, Jewish, and Christian beauties, none can be compared with her. Every night I retire to rest, my soul is possessed with her image, and in enchanting dreams she appears before me. The light, alas! dissipates the illusion: and the moment I awake, she vanishes away. I then reflect, she inhabits a foreign land, and how immense the space that separates her from my sight. I will pierce through this space! My voyage cannot be unfortunate, for love shall be my guide. The beauty I adore shall behold me, for her sake, clad in a woollen habit, and with a pilgrim’s staff.

“ Ah, if for the love of God she should grant me an asylum in her palace! No.—It will be sufficient for my felicity to be prisoner among the Saracens. I shall then be near the happy dwelling she inhabits! Oh, my God, transport me thither! Grant me only the sight of this beloved object.—It is resolved, I depart. May heaven at least spare my life, to convince her what the love I feel for her has caused me to undertake.

“ On my arrival, my song shall inform her of my passion; and, by the voice of an interpreter, my verse shall be sung before her. Such tenderness cannot, surely, fail to touch her heart. Should she prove ruthless, my god-father must have bestowed on me an evil fate.”

‘ This

‘ This observation, with which Geoffroi concludes his sonnet, alludes to the gifts bestowed on infants by the fairies, and shews the antiquity of this opinion, which has been transmitted by the ancient writers of romances.

‘ Possessed with this ardour of soul, our troubadour sailed for Palestine; but just as they were going to debark at Tripoli, he fell down, to all appearance dead, and was laid in the first house they came to, by the companions of his voyage. They immediately ran to inform the countess of an event, so calculated to excite her compassion.

‘ The affection of Geoffroi, the motive and the circumstance of his voyage, and his cruel destiny, just as he touched the port, penetrated a soul so full of sensibility, and who, unknown to herself, had lighted up, at such a distance, so ardent and wonderful a flame.

‘ She came out immediately to behold this victim of love. Geoffroi yet breathed. She embraces him! He fixes his eyes on her, and then lifting them up to heaven, with joy, expires in her arms.

‘ The countess had him magnificently buried among the knights-templars, at Tripoli; and the same day, whether from grief, or piety, she devoted herself to the cloister.

‘ Though this piece has the air of a romance, there is reason to believe it is founded on fact.’

Gavaudan the Elder flourished at the end of the twelfth century, and his pieces are said to contain some curious remarks. He laments, in bitter terms, the loss of Jerusalem, which Saladin had conquered in 1187. Mrs. Dobson observes, that the manner in which he exhorts the Christians to make war against the infidels, is remarkable for its simplicity of style, and no less for the rudeness peculiar to the age.

Peter Rogiers was a gentleman of Auvergne. He had been educated for the church, and was made canon of Clermont; but afterwards became a troubadour. He died of melancholy, on being banished the presence of Ermengarde, viscountess of Narbonne, and is mentioned by Petrarch in his *Triumph of Love*.

Folquet de Marseilles, bishop of Toulouse, was the son of a Genoese merchant. He had the esteem of Richard I. king of England, and Alphonso II. king of Aragon; but attached himself chiefly to Barral, viscount of Marseilles, whose court was a theatre of gallantry. After leading the life of a libertine poet, he took the monastic vow at Citeaux, about the year 1200; but issuing from this retreat, with all the rage of fanaticism, he was elected bishop of Toulouse, and became distinguished for his cruel and ungovernable temper, in the wars with the Albigenses, who rose up against the riches and the power of the clergy.

[*To be continued in our next.*]

The

The History of Modern Europe. With an Account of the Decline and Fall of the Roman Empire, and a View of the Progress of Society, from the Fifth to the Eighteenth Century. In a Series of Letters from a Nobleman to his Son. 2 vols. 8vo. 12s. boards. Robinson.

THE idea of this work, we are told, was suggested by the Earl of Chesterfield's Letters to his Son on the Study of Modern History, which that noble lord recommended with particular warmth and attention. It is doubtless from the later periods of human annals that the most important instruction can be derived. For though the ancient records of nations afford entertainment, they are too much involved in uncertainty, or mixed with fable, to be considered as useful representations of those characters and consequential events, which form the grand objects of historical research. Modern history, on the contrary, may be ascertained with a degree of exactness sufficient to establish its credit. It delineates men and manners through the various gradations of society, from barbarism to a state of refinement; while by unfolding the springs of action, and tracing the progress and connection of events, it leads at once to the knowledge of human nature, and of those principles which influence our civil and political system.

The first Letter treats of the fall of the Roman empire, and the settlement of the barbarians. Of the moral and political causes of this signal revolution we meet with the following just and animated account.

‘ As soon as the Romans had subdued the north of Europe, they set themselves to civilize it. They transferred into the conquered countries their laws, manners, arts, sciences, language, and literature: and some have thought these a sufficient compensation for the loss of liberty and independency; but you, I hope, will judge very differently, whatever veneration you may have for the Roman name.

‘ Good laws are essential to good government, arts and sciences to the prosperity of a nation, and learning and politeness to the perfection of the human character: but these, to exalt a people, must be the result of the natural progress of civilization, not of any adventitious ferment or violence from abroad. The fruits of summer are ripened in winter by art; but the course of the seasons is necessary to give them their proper flavour, their proper size, or their proper taste. The spontaneous produce of the forest, though somewhat harsh, is preferable to what is raised by such violent culture: and the native dignity, the native manners, and rude virtues of the barbarian, are superior to all that can be taught the slave. When mankind are obliged to look up to a master for honour and consequence, to flatter his

his foibles, and to fear his frown; cunning takes place of wisdom, and treachery of fortitude; the mind loses its vigour, the heart its generosity, and man, in being polished, is only debased.

‘ This truth was never, perhaps, more strikingly exemplified than in the history of the Roman empire. The degrading influence of its dominion, more than any other circumstance, hastened its final dissolution; for although the conquered nations were, by that means, more easily kept in subjection, they became unable to resist a foreign enemy, and might be considered as decayed members of the body politic, which increased its size without increasing its strength. An appearance of prosperity, indeed, succeeded to the havock of war; the ruined cities were rebuilt, and new ones founded; population flourished; civilization advanced; the arts were cultivated; but the martial and independent spirit of the people was so totally extinct in a few centuries, that instead of preferring death to slavery, like so many of their illustrious ancestors, they patiently submitted to any contribution which a rapacious governor was pleased to levy; and the descendants of those gallant warriors, who had disputed the field with the Roman legions under Cæsar and Germanicus, were unable to oppose the most desultory inroads of a troop of undisciplined barbarians. They were become incapable either of thinking or acting for themselves. Hence all the countries, which had been subjected to the Roman yoke, fell a prey to the first invader, after the imperial forces were withdrawn.

‘ Many other causes contributed to the fall of the Roman empire.

‘ Rome owed her dominion as much to the manners as to the arms of her citizens. Their dignity of sentiment; their love of liberty and of their country; their passion for glory; their perseverance in toils; their contempt of danger and of death; their obedience to the laws; and, above all, their military discipline, had extended and cemented the conquests of the Romans. The very injustices of that sovereign people, (for I speak of the times of the republic) were covered with a certain majesty, which made even tyranny respectable: but their government carried in its bosom the seeds of destruction. The continual jealousy between the senate and the people, without any balancing power, made the ruin of the republic inevitable, as soon as the manners were relaxed; and a relaxation of manners was necessarily produced, by the pillage of Greece, and the conquest of Asia; by the contagious refinements of the one, and the influx of wealth from the other.

‘ The fall of Carthage, and the expulsion of the Gauls out of Italy, though seemingly the two most fortunate events in the Roman history, contributed also to a change of manners, and to the extinction of Roman liberty. While Carthage subsisted, the attention of all parties was carried to that rival state; to de-

send

send themselves, or annoy their enemies, was the only care of the Romans: and, as long as the Gauls had possessions in the neighbourhood of Rome, her citizens were united by the sense of a common danger; but no sooner were their fears from abroad removed, than the people grew altogether ungovernable. Ambitious men took advantage of their licentiousness; party clashed with party. A master became necessary, in order to terminate the horrors of civil war, as well as to give union and vigour to the state. Interest and vanity made courtiers; force or fear, slaves. The people were disarmed by the jealousy of despotism, and corrupted by the example of an abandoned court. Debauchery, profligacy, and almost every vice, was common upon the throne.

The author next takes a view of the policy and legislation, established by the barbarians on their settlement in the provinces of the Roman empire; since known by the name of the feudal system. He observes that this mode of government, with all its imperfections, and the disorders to which it gave birth, was not so debasing to humanity as the uniform pressure of Roman despotism. But this remark seems applicable only to the superior orders in the state; for under the feudal government, the common people were considered in no other light than as slaves.

The third Letter recites the transactions of Europe, from the settlement of the northern nations to the time of Charlemagne, the period when modern history begins to assume its importance. The first country mentioned in this detail is France; which is succeeded by Spain, Italy, and the empire of Constantinople.

The fourth Letter is employed on the history of Britain, from the time it was deserted by the Romans, to the end of the Saxon heptarchy; and the fifth describes the government, laws, and manners of the Saxons in Britain. The sixth treats of the reign of Charlemagne; and the seventh, of the empire of this monarch, and the church, from the accession of Lewis the Debonair, to the death of Charles the Bald. Hardly any part of history affords a more striking example than this period, of the sudden elevation and dismemberment of a prodigious empire; the former in consequence of the extraordinary talents of a prince, and the latter, of the weakness of his successor. How different from the government and splendid transactions of Charlemagne, appears the conduct of his son Lewis in the following extract!

‘The history of Europe, during several ages after the death of Charlemagne, is little more than a catalogue of crimes, and a register of the debasing effects of ignorance and superstition.

His

His empire soon experienced the fate of Alexander's. It had quickly attained its height; and yet, while animated by the superior genius of Charles, it possessed a surprising degree of strength and harmony: but these not being natural to the feudal system, the discordant elements began to separate under his son, Lewis the Debonair (so called on account of the gentleness of his manners), and that vast body being no longer informed by the same spirit, was in a short time entirely dismembered.

Lewis, though a prince of middling capacity, was unable to support so great a weight of empire: and his piety and parental fondness, however amiable in themselves, enfeebled a character already too weak, and an authority never respected. He rendered himself odious to the clergy by attempting to reform certain abuses, without foreseeing that this powerful body would not pay him the same submission they had done his father. More religious than political, he spent less time in settling the affairs of his empire than those of his soul: ignorant that true religion consists in fulfilling the duties of our station, and that the practices of the cloister are improperly associated with the functions of the throne. But his greatest error was occasioned by his paternal affection, and a blind imitation of his father's example, in dividing his dominions among his children. Soon after his accession to the throne, he associated his eldest son Lothario with him in the empire; he created Pepin king of Aquitaine, Lewis king of Bavaria; and, after the ceremony of coronation was over, sent them to the government of their respective kingdoms.

Bernard, king of Italy, the grandson of Charlemagne, was offended at this division. He thought his right to the empire superior to Lothario's, as his father Pepin was the elder brother of Lewis. The archbishops of Milan and Cremona flattered him in his pretensions: he revolted, and levied war against his uncle, in contempt of the imperial dignity, to which his crown was subject. Lewis acted on this occasion with more vigour than either his friends or his enemies expected; he immediately raised a powerful army, and was preparing to cross the Alps, when Bernard was abandoned by his troops. This unfortunate prince was made prisoner, and condemned to lose his head; but his uncle, by a singular kind of lenity, mitigated the punishment to the loss of his eyes. He died three days after; and Lewis, in order to prevent future troubles, ordered three natural sons of Charlemagne to be shaved, and shut up in a convent.

After these rigours, the emperor was violently seized with remorse, accusing himself of the murder of his nephew, and of tyrannic cruelty to his brothers, inhumanly secluded from the world. He was encouraged by the monks in this melancholy humour; which, at last, came to such a height, that he impeached himself in an assembly of the states, and begged the bishops to enjoin him public penance. The clergy now sen-

sensible of Lewis's weakness, set no bounds to their usurpations. The popes thought they might do any thing under so pious a prince: they did not wait for the emperor's confirmation, and were guilty of every other irregularity. The bishops exalted themselves above the throne, and the whole fraternity of the church claimed an exemption from all civil jurisdiction. Even that set of men who pretend to renounce the world, the monks, seemed to aspire at the government of it.

Lewis, by the advice of his ministers, who were desirous to divert him from his monastic habits, had married a second wife, whose name was Judith, descended from one of the noblest families in Bavaria, and distinguished both by her mental and personal accomplishments. This princess brought him a son, afterwards known by the name of Charles the Bald, whose birth was the occasion of much joy, but proved in a short time the cause of many sorrows. For this son there was no inheritance, the imperial dominions being already divided among the children of the first marriage. The empress, therefore, who had gained a great ascendancy over her husband, pressed Lewis to place her son Charles on a footing with his other children, by a new division of the empire. Aquitaine and Bavaria were small kingdoms; from them nothing could be expected: but Lothario's share was large, and might spare a little. Sensible of the wishes of his father, and prevailed on by the entreaties of this fond mother, Lothario consented, that some provision should accordingly be made for his brother Charles; but he soon repented, and the three brothers joined in a rebellion against their father; the most singular circumstance, perhaps, to be met with in history.

These disorders were fostered by Walla, abbot of Corbie, a monk of high birth, who had formerly been in the confidence of Lewis, but was now in disgrace. He declaimed against the court, and against the empress in particular, accusing her of an adulterous commerce with count Bernard, the prime minister. His schemes succeeded. The emperor was abandoned by his army, and made prisoner, along with his wife Judith, and her son Charles. The empress was shut up in a cloister, and Lewis himself would have been obliged to take the monastic habit, had it not been supposed that he would make a voluntary resignation of his crown. He had the courage, however, to insist on the rectitude of his intentions while he acknowledged his errors, and promised to act with more circumspection for the future. The nobility pitied their humbled sovereign; and by the intrigues of the monk Gombaud, who sowed dissensions among the brothers, he was restored to his dignity, and seemingly reconciled with his family.

The first use that the emperor made of his liberty, was to recall his consort to court; though not without the permission of the pope, as she had formally taken the veil. Bernard was also recalled, and Walla banished; yet Lewis did not long enjoy

joy either peace or tranquility. The monk Gombaud thought he had a right to be prime minister, as the reward of his services; and as women generally repay flattery with favour, they as generally reserve vengeance for insult: the empress brought her animosities along with her. Walla's friends were persecuted, and Lothario was deprived of the title of emperor, that the succession might be reserved for young Charles. The three brothers again associated in a league against their father. Count Bernard, dissatisfied with his master's conduct, joined the rebels; and Gregory IV. then pope, went to France in the army of Lothario, under pretence of accommodating matters, but really with an intention to employ against the emperor that power which he derived from him, glad of an opportunity to assert the supremacy and independency of the holy see.

'The presence of the pope, in those days of superstition, was of itself sufficient to determine the fate of Lewis. After a deceitful negociation, and an interview with Gregory on the part of Lothario, the unfortunate emperor found himself abandoned by his army, and at the mercy of his rebellious sons. He was deposed in a tumultuous assembly held on the spot, and Lothario proclaimed in his stead; after which infamous transaction the pope returned to Rome.'

The eighth Letter recounts the history of the Normans and Danes, before their settlement in France and England; the ninth traces the history of England, from the end of the Saxon heptarchy, to the death of Alfred the Great; the tenth is employed on the empire of Charlemagne and the church, from the death of Charles the Bald, to the death of Lewis IV. when the imperial dignity was translated from the French to the Germans; the eleventh deduces the history of the German empire, from the election of Conrad I. to the death of Henry the Fowler; the twelfth treats of France, from the settlement of the Normans, to the extinction of the Carolingian race; and the thirteenth continues the history of the German empire, and its dependencies, Rome, and the Italian states, under Otho the Great, and his successors of the house of Saxony. This prince, deservedly styled the Great, was the most powerful emperor since Charlemagne, and re-united Italy to the imperial dominions; but, like the monarch last mentioned, he propagated religion by the force of arms. The throne of Otho was successively occupied by his son and grandson of the same name; the latter of whom is said to have been poisoned by a pair of gloves sent him by Crescentius's widow, whom he had debauched under a promise of marriage.

In the fourteenth Letter the author resumes the history of England from the death of Alfred, to the reign of Canute the Great. The fifteenth treats of France, from the accession of
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of Hugh Capet, to the invasion of England by William duke of Normandy. As this period forms a new epoch in the French history, we shall present our readers with a short extract from the narrative.

‘ While England changed its masters, and Germany its form of government, France also had changed its reigning family, and was become, like Germany, a government entirely feudal. Each province had its hereditary counts or dukes. He who could only seize upon two or three small villages, paid homage to the usurper of a province; and he who had only a castle, held it of the possessor of a town. The kingdom was a monstrous assemblage of members, without any compact body.

‘ Of the princes, or nobles, who held immediately of the crown, Hugh Capet was not the least powerful. He possessed the dukedom of France, which extended as far as Touraine; he was also count of Paris; and the vast domains which he held in Picardy and Champagne, gave him great authority in those provinces. He therefore seized the crown on the death of Lewis V. and brought more strength to it, than he derived from it; for the royal domain was now reduced to the cities of Laon and Soissons, with a few other disputed territories.

‘ The right of succession belonged to Charles, duke of Lorraine, uncle to Lewis V. but the condition of vassal of the empire appeared to the French nobility a sufficient reason for excluding him, and Hugh Capet secured the favour of the clergy by resigning the abbies which had been hereditary in his family. An extreme devotion, real or apparent, recommended him to the people; and particularly, his veneration for reliques. Force and address seconded his ambition, and the national aversion to his rival completed its success. He was acknowledged in an assembly of the nobles; he was anointed at Rheims; and he farther established his throne, by associating his son Robert in the government of the kingdom, and vesting him with those ensigns of royalty, which he prudently denied himself, as what might give umbrage to men who were lately his equals.

‘ Charles, in the mean time, entered France; made himself master of Laon by assault, and of Rheims, by the treachery of archbishop Arnold, his relation. But this unhappy prince was afterwards himself betrayed by the bishop of Laon, and made prisoner for life.

‘ A council was assembled for the trial of Arnold. He was degraded; and Gerbert, a man of learning and genius, who had been tutor to the emperor Otho III and to the king’s son, Robert, was elected into the see of Rheims. But the court of Rome not being consulted in this transaction, it was declared void: Arnold was re-established, and Gerbert deposed. The first,

first, however, remained in prison, till the death of Hugh Capet, who was more afraid of Arnold's intrigues than the thunder of the Vatican; while the second, having found an asylum in the court of his pupil Otho, became archbishop of Ravenna, and afterwards pope, under the name of Sylvester II.

Nothing else remarkable happened during the reign of Hugh Capet, who conducted all things with great prudence and moderation; and had the singular honour of establishing a new family, and in some measure a new form of government, with few circumstances of violence, and without shedding blood. He died in the fifty-seventh year of his age, and the eighth of his reign, and was quietly succeeded by his son Robert; a prince of a less vigorous, though not of a less amiable character.

The most remarkable circumstance in the reign of Robert, and the most worthy of your attention, is his excommunication by the pope. This prince had espoused Bertha, his cousin in the fourth degree; a marriage not only lawful according to our present ideas of things, and justified by the practice of all nations, ancient and modern, but necessary to the welfare of the state, she being the sister of Rodolph, king of Burgundy. But the clergy, among their other usurpations, had, about this time, made a sacrament of marriage, and laid the most essential of civil engagements under spiritual prohibitions, which extended even to the seventh degree of consanguinity. The popes politically arrogated to themselves a special jurisdiction over this first object of society, and that on which all the rest hang: Gregory V. therefore undertook to dissolve the marriage between Robert and Bertha, though it had been authorised by several bishops; and in a council held at Rome, without examining the cause, and without hearing the parties, he published, with the most despotic authority, an imperious decree, which ordered the king and queen to be separated, under peril of excommunication; and all the bishops who had countenanced the pretended crime, were suspended from their functions, till such time as they should make satisfaction to the holy see.

Robert, however, persisted in keeping his wife, and thereby incurred the sentence of excommunication; which, according to cardinal Peter Damien, an historian of those times, had such an effect on the minds of men, that the king was abandoned by all his courtiers, and even by his own domestics, two servants excepted; and these threw to the dogs all the victuals which he left at meals, and purified, by fire, the vessels in which he had been served: so fearful were they of what had been touched by an excommunicated person! The same credulous author adds, that the queen was brought to bed of a monster, which had a neck and head like a goose: a certain proof, and punishment of incest!—But, as Voltaire very justly observes, there was nothing monstrous in all this affair, but the insolence of the pope, and the weakness of the king; who giving way to superstitious

terrors, or afraid of civil commotions, at last repudiated his wife Bertha, and married Constance, daughter to the count of Arles, in whom he found a tyrant, instead of an amiable comfort.'

The sixteenth Letter continues the history of England, from the Danish, to the Norman conquest; and the next recites that of Spain, the Arabs, and the empire of Constantinople, during the ninth, tenth, and part of the eleventh century.

The author mentions the justiza of Aragon as an officer known only in that country; but we believe such an officer was familiar in every feudal state, and constituted a part of the *aula regis*.

Hitherto the author has rapidly traversed what he calls the wilds of history, where the objects are confused, rude, and uninteresting; and before he enters the more cultivated fields, he devotes the eighteenth Letter to a review of the progress of society in Europe, from the settlement of the modern nations, to the middle of the eleventh century. He then resumes the narrative of the German empire and its dependencies, Rome and the Italian states, under Conrad II. and his descendants of the house of Franconia; passing afterwards to the history of England, and thence to that of other countries, in a chronological gradation.

This work is comprised in seventy-two Letters, which exhibit a clear and faithful detail of the European history since the fall of the Roman empire. The author seems to have chiefly followed the authority of Voltaire, whose lively and apposite sentiments he, on many occasions, adopts. Considered as an epistolary production, apparently calculated for the improvement of a young pupil, it contains much fewer apostrophes than might have been expected, in the course of so extensive a work; but if the author does not convey instruction by a direct address to the understanding, he treats of events and characters in that free and animated manner, that is best suited to the purpose of historical information, as well as of entertainment.

The English Poets, with Prefaces biographical and critical to each Author. By Samuel Johnson, L.L.D. Illustrated with Heads, engraved by Bartolozzi, Caldwell, Hall, Sherwin, Walker, &c. 60 vols. small 8vo. 7l. 10s. half bound. Printed for the principal Booksellers,

AS the general character of every polished nation depends in a great measure on its poetical productions, too much care cannot be taken, in works of this nature, to impress on foreigners a proper idea of their merit. This task
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was perhaps never so well executed as in the performance before us. Our poetical militia, cloathed in the new uniform which the editors have here bestowed upon them, make a most respectable figure, both with regard to numbers and appearance. The text is, in general, correct, the paper not too white or glossy, but neat and clean, and the type sharp and elegant; though for eyes turned of fifty it may be thought rather too small. We could have wished, for the sake of uniformity, that the Lives of the Poets, instead of making a number of distinct volumes, had been prefixed to the works of the several authors, and in the same type. But to this we suppose the booksellers had some weighty and substantial objections, which will appear in due time. In the mean while, we must be content with what Dr. Johnson has found leisure to give his poets; some few a long life, some a short one, and some none at all. What we already have is however worthy of the writer; and, like the rest of his works, both amusing and instructive.

Biography, so far at least as it is concerned about little men, is not very entertaining, except when it has the additional grace of novelty to recommend it. The life of a poet is seldom read twice; and when the few interesting circumstances, or diverting anecdotes that can be picked up concerning him, are once known, curiosity is satisfied: to run over the same ground, therefore, when there could be little hopes of starting fresh game, to be obliged to tell the same tale which had been often repeated, was a task that could not promise to the undertaker much pleasure, or flatter him with the hopes of much additional fame by the execution of it: it was a labour which few men would have had courage and patience enough to engage in; and in which we at the same time firmly believe no man but Dr. Johnson would have performed so well. He has proved, indeed, that a man of genius, penetration, and sagacity, can always, even from old and worn-out materials, strike out something new and entertaining. ①

The Lives of the Poets, as far as they go (and we hope soon to have more of them) are well written, and as the painters say, in his best manner. This writer has, we know, been censured for a pompous phraseology; with what degree of justice we leave our readers to determine. Certain it is, that very * little ②

* In one of the Lives Dr. Johnson talks of lines that '*were distinguished by repulsive harshness*—and in his Life of Dryden informs us, that he loved sometimes '*to approach the precipice of absurdity, and to hover over the abyss of unideal vacancy.*' These, with two or three more instances of a turgid style, we could wish might be omitted in a future edition.

of this kind appears in the work before us ; and for that little we are made ample amends by a variety of judicious reflections on men and manners, sensible and lively observations, together with many excellent criticisms on the most striking passages, equally just and impartial.

The writers of poetical lives seem in general to imagine themselves bound in honour to deal in nothing but panegyrics, and it is looked upon as a kind of petty treason in the biographer to see any fault in the hero of his history. This however is by no means the case with Dr. Johnson ; if he has erred, it is rather perhaps on the other side, as his remarks on some of our best poets, particularly Milton and Waller, whose political opinions by no means coincided with his own, may be thought rather too severe.

Amongst other reflections on Milton's conduct, we meet with the following :

‘ His theological opinions are said to have been first Calvinistical ; and afterwards, perhaps when he began to hate the Presbyterians, to have tended towards Arminianism. In the mixed questions of theology and government, he never thinks that he can recede far enough from popery, or prelacy ; but what Baudius says of Erasmus, seems applicable to him, *magis habuit quod fugeret, quam quod sequeretur*. He had determined rather what to condemn than what to approve. He has not associated himself with any denomination of Protestants : we know rather what he was not, than what he was. He was not of the church of Rome ; he was not of the church of England.

‘ To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example. Milton, who appears to have had full conviction of the truth of Christianity, and to have regarded the Holy Scriptures with the profoundest veneration, to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occasional agency of Providence, yet grew old without any visible worship. In the distribution of his hours, there was no hour of prayer, either solitary, or with his household ; omitting publick prayers, he omitted all.

‘ Of this omission the reason has been sought, upon a supposition which ought never to be made, that men live with their own approbation, and justify their conduct to themselves. Prayer certainly was not thought superfluous by him, who represents our first parents as praying acceptably in the state of innocence, and efficaciously after their fall. That he lived without prayer can hardly be affirmed ; his studies and meditations

tations were an habitual prayer. The neglect of it in his family was probably a fault, for which he condemned himself, and which he intended to correct, but that death, as too often happens, intercepted his reformation.

“ His political notions were those of an acrimonious and surly republican, for which it is not known that he gave any better reason than that “ a popular government was the most frugal; for the trappings of a monarchy would set up an ordinary commonwealth.” It is surely very shallow policy, that supposes money to be the chief good; and even this, without considering that the support and expence of a court is, for the most part, only a particular kind of traffick, by which money is circulated, without any national impoverishment.

“ Milton's republicanism was, I am afraid, founded in an envious hatred of greatness, and a sullen desire of independence; in petulance, impatient of controul; and pride, disdainful of superiority. He hated monarchs in the state, and prelates in the church; for he hated all whom he was required to obey. It is to be suspected that his predominant desire was to destroy rather than establish, and that he felt not so much the love of liberty as repugnance to authority.

“ It has been observed, that they who most loudly clamour for liberty, do not most liberally grant it. What we know of Milton's character, in domestick relations, is, that he was severe and arbitrary. His family consisted of women; and there appears in his books something like a Turkish contempt of females, as subordinate and inferiour beings. That his own daughters might not break the ranks, he suffered them to be depressed by a mean and penurious education. He thought woman made only for obedience, and man only for rebellion.”

Whatever opinion our biographer has of Milton's political and moral conduct, he does ample justice to his poetical character. His criticism on the *Paradise Lost* is masterly. We shall give our readers a part of it.

“ The sentiments, says he, as expressive of manners, or appropriated to characters, are, for the greater part, unexceptionably just.

“ Splendid passages, containing lessons of morality, or precepts of prudence, occur seldom. Such is the original formation of this poem, that, as it admits no human manners till the Fall, it can give little assistance to human conduct. Its end is to raise the thoughts above sublunary cares or pleasures. Yet the praise of that fortitude, with which Abdiel maintained his singularity of virtue against the scorn of multitudes, may be accommodated to all times; and Raphael's reproof of Adam's curiosity after the planetary motions, with the answer returned by Adam, may be confidently opposed to any rule of life which any poet has delivered.

‘ The thoughts which are occasionally called forth in the progress, are such as could only be produced by an imagination in the highest degree fervid and active, to which materials were supplied by incessant study and unlimited curiosity. The heat of Milton's mind might be said to sublimate his learning, to throw off into his work the spirit of science, unmingled with its grosser parts.

‘ He had considered creation in its whole extent, and his descriptions are therefore learned. He had accustomed his imagination to unrestrained indulgence, and his conceptions therefore were extensive. The characteristic quality of his poem is sublimity. He sometimes descends to the elegant, but his element is the great. He can occasionally invest himself with grace; but his natural port is gigantic loftiness. He can please when pleasure is required; but it is his peculiar power to astonish.

‘ He seems to have been well acquainted with his own genius, and to know what it was that nature had bestowed upon him more bountifully than upon others; the power of displaying the vast, illuminating the splendid, enforcing the awful, darkening the gloomy, and aggravating the dreadful: he therefore chose a subject on which too much could not be said, on which he might tire his fancy without the censure of extravagance.

‘ The appearances of nature, and the occurrences of life, did not satiate his appetite of greatness. To paint things as they are, requires a minute attention, and employs the memory rather than the fancy. Milton's delight was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery, into worlds where only imagination can travel; and delighted to form new modes of existence, and furnish sentiment and action to superior beings, to trace the counsels of hell, or accompany the choirs of heaven.

‘ But he could not be always in other worlds: he must sometimes revisit earth, and tell of things visible and known. When he cannot raise wonder by the sublimity of his mind, he gives delight by its fertility.

‘ Whatever be his subject, he never fails to fill the imagination. But his images and descriptions of the scenes or operations of nature do not seem to be always copied from original form, nor to have the freshness, raciness, and energy of immediate observation. He saw nature, as Dryden expresses it, *through the spectacles of books*; and on most occasions calls learning to his assistance. The garden of Eden brings to his mind the vale of Enna, where Proserpine was gathering flowers. Satan makes his way through fighting elements, like Argo between the Cyanean rocks, or Ulysses between the two Sicilian whirlpools, when he shunned Charybdis on the *larboard*. The mythological allusions have been justly censured, as not being always

ways used with notice of their vanity ; but they contribute variety to the narration, and produce an alternate exercise of the memory and the fancy.

‘ His families are less numerous, and more various, than those of his predecessors. But he does not confine himself within the limits of rigorous comparison : his great excellence is amplitude, and he expands the adventitious image beyond the dimensions which the occasion required. Thus, comparing the shield of Satan to the orb of the moon, he crowds the imagination with the discovery of the telescope, and all the wonders which the telescope discovers.

‘ Of his moral sentiments it is hardly praise to affirm that they excel those of all other poets ; for this superiority he was indebted to his acquaintance with the sacred writings. The ancient epick poets, wanting the light of revelation, were very unskilful teachers of virtue : their principal characters may be great, but they are not amiable. The reader may rise from their works with a greater degree of active or passive fortitude, and sometimes of prudence ; but he will be able to carry away few precepts of justice, and none of mercy.

‘ From the Italian writers it appears, that the advantages of even Christian knowledge may be possessed in vain. Ariosto's pravity is generally known ; and though the Deliverance of Jerusalem may be considered as a sacred subject, the poet has been very sparing of moral instruction.

‘ In Milton every line breathes sanctity of thought, and purity of manners, except when the train of the narration requires the introduction of the rebellious spirits ; and even they are compelled to acknowledge their subjection to God, in such a manner as excites reverence and confirms piety.

‘ Of human beings there are but two ; but those two are the parents of mankind, venerable before their fall for dignity and innocence, and amiable after it for repentance and submission. In their first state their affection is tender without weakness, and their piety sublime without presumption. When they have sinned, they shew how discord begins in natural frailty, and how it ought to cease in mutual forbearance ; how confidence of the divine favour is forfeited by sin, and how hope of pardon may be obtained by penitence and prayer. A state of innocence we can only conceive, if indeed, in our present misery, it be possible to conceive it ; but the sentiments and worship proper to a fallen and offending being, we have all to learn, as we have all to practise.’

These observations are new, just, and pertinent. Where the editor condemns Milton, he does it with equal justice and propriety ; and every man who reads the following remark will readily subscribe to the truth of it.

‘ The plan of *Paradise Lost* has this inconvenience, that it comprises neither human actions nor human manners. The man and woman who act and suffer, are in a state which no other man or woman can ever know. The reader finds no transaction in which he can be engaged; beholds no condition in which he can by any effort of imagination place himself; he has, therefore, little natural curiosity or sympathy.

‘ We all, indeed, feel the effects of Adam’s disobedience; we all sin like Adam, and like him must all bewail our offences; we have restless and insidious enemies in the fallen angels, and in the blessed spirits we have guardians and friends; in the redemption of mankind we hope to be included; and in the description of heaven and hell we are surely interested, as we are all to reside hereafter either in the regions of horror or of bliss.

‘ But these truths are too important to be new; they have been taught to our infancy; they have mingled with our solitary thoughts and familiar conversation, and are habitually interwoven with the whole texture of life. Being therefore not new, they raise no unaccustomed emotion in the mind; what we knew before we cannot learn; what is not unexpected cannot surprise.

‘ Of the ideas suggested by these awful scenes, from some we recede with reverence, except when stated hours require their association; and from others we shrink with horror, or admit them only as salutary inflictions, as counterpoises to our interests and passions. Such images rather obstruct the career of fancy than incite it.

‘ Pleasure and terrour are indeed the genuine sources of poetry; but poetical pleasure must be such as human imagination can at least conceive, and poetical terrour such as human strength and fortitude may combat. The good and evil of eternity are too ponderous for the wings of wit; the mind sinks under them in passive helplessness, content with calm belief and humble adoration.

Concerning Butler very little is said, because very little could ever be known. Dr. Johnson’s observations, therefore, are principally confined to his works. The following remark on *Hudibras* is extremely just and sensible.

‘ Of the ancient poets every reader feels the mythology tedious and oppressive. Of *Hudibras* the manners, being founded on opinions, are temporary and local, and therefore become every day less intelligible and less striking. What Cicero says of philosophy is true likewise of wit and humour, that “time effaces the fictions of opinion, and confirms the determinations of nature.” Such manners as depend upon standing relations and general passions are co-extended with the race of man; but those modifications of life, and peculiarities of practice, which are the progeny of error and perverseness, or at best of some accidental

cidental influence or transient persuasion, must perish with their parents.

' Much therefore of that humour which transported the last century with merriment is lost to us, who do not know the four solemnity, the fullen superstition, the gloomy moroseness, and the stubborn scruples of the ancient Puritans; or, if we knew them, derive our information only from books, or from tradition, have never had them before our eyes, and cannot but by recollection and study understand the lines in which they are satirised. Our grandfathers knew the picture from the life; we judge of the life by contemplating the picture.'

In the Life of Cowley there is rather too much quotation from parts of his works that are not the most entertaining. The Life of Waller is excellent throughout, and of all we have yet read the most amusing. Dr. Johnson, in speaking of Waller's sacred poems, towards the end of it has accounted in a most ingenious manner for the effect which that species of writing always has upon the reader; the disgust or *ennui* which it perpetually excites, has often, we believe, been felt, but never so well and properly accounted for as in the following observations.

' It has been, says this excellent critic, the frequent lamentation of good men, that verse has been too little applied to the purposes of worship, and many attempts have been made to animate devotion by pious poetry; that they have very seldom attained their end is sufficiently known, and it may not be improper to enquire why they have miscarried.

' Let no pious ear be offended if I advance, in opposition to many authorities, that poetical devotion cannot often please. The doctrines of religion may indeed be defended in a didactic poem; and he who has the happy power of arguing in verse, will not lose it because his subject is sacred. A poet may describe the beauty and the grandeur of nature, the flowers of the spring, and the harvests of autumn, the vicissitudes of the tide, and the revolutions of the sky, and praise the Maker for his works in lines which no reader shall lay aside. The subject of the disputation is not piety, but the motives to piety; that of the description is not God, but the works of God.

' Contemplative piety, or the intercourse between God and the human soul, cannot be poetical. Man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer.

' The essence of poetry is invention; such invention as, by producing something unexpected, surprises and delights. The topics of devotion are few, and being few are universally known; but few as they are, they can be made no more: they can receive no grace from novelty of sentiment, and very little from novelty of expression.

' Poetry.

‘ Poetry pleases by exhibiting an idea more grateful to the mind than things themselves afford. This effect proceeds from the display of those parts of nature which attract, and the concealment of those which repel the imagination: but religion must be shewn as it is; suppression and addition equally corrupt it; and such as it is, it is known already.

‘ From poetry the reader justly expects, and from good poetry always obtains, the enlargement of his comprehension and elevation of his fancy; but this is rarely to be hoped by Christians from metrical devotion. Whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved.

‘ The employments of pious meditation are faith, thanksgiving, repentance, and supplication. Faith, invariably uniform, cannot be invested by fancy with decorations. Thanksgiving, the most joyful of all holy effusions, yet addressed to a Being without passions, is confined to a few modes, and is to be felt rather than expressed. Repentance, trembling in the presence of the Judge, is not at leisure for cadences and epithets. Supplication of man to man may diffuse itself through many topicks of persuasion; but supplication to God can only cry for mercy.

‘ Of sentiments purely religious, it will be found that the most simple expression is the most sublime. Poetry loses its lustre and its power, because it is applied to the decoration of something more excellent than itself. All that verse can do is to help the memory, and delight the ear, and for these purposes it may be very useful; but it supplies nothing to the mind. The ideas of Christian theology are too simple for eloquence, too sacred for fiction, and too majestick for ornament; to recommend them by tropes and figures, is to magnify by a concave mirror the sidereal hemisphere.’

[*To be continued.*]

A Supplement to Dr. Swift's Works: being a Collection of Miscellanies in Prose and Verse, by the Dean; Dr. Delany, Dr. Sheridan, Mrs. Johnson, and Others, his intimate Friends. Volume the Second. With Notes, and an Index, by the Editor. 8vo. 5s. boards. Conant.

THIS volume of Supplement begins with an article, entitled, ‘ The present state of Wit.’ It is written in a letter, dated May 3, 1711, and subscribed J. G. supposed, with great reason, to be the production of Mr. Gay. It contains an account of the several periodical publications of that time; among which we meet with the following character of the *Tatler*.

‘ At

‘ At the beginning of the winter, to the infinite surprize of all men, Mr. Steele flung up his Tatler; and, instead of Isaac Bickerstaff, esq. subscribed himself Richard Steele to the last of those papers, after an handsome compliment to the town, for their kind acceptance of his endeavours to divert them. The chief reason he thought fit to give, for his leaving-off writing, was, that, having been so long looked on in all public places and companies as the author of those papers, he found that his most intimate friends and acquaintance were in pain to act or speak before him. The town was very far from being satisfied with this reason; and most people judged the true cause to be, either that he was quite spent, and wanted matter to continue his undertaking any longer, or that he laid it down as a sort of submission to, or composition with, the government, for some past offences; or, lastly, that he had a mind to vary his shape, and appear again in some new light.

‘ However that were, his disappearing seemed to be bewailed as some general calamity: every one wanted so agreeable an amusement: and the coffee-houses began to be sensible, that the esquire’s lucubrations alone had brought them more customers than all their other news-papers put together.

‘ It must indeed be confessed, that never man threw-up his pen under stronger temptations to have employed it longer; his reputation was at a greater height than, I believe, ever any living author’s was before him. It is reasonable to suppose that his gains were proportionably considerable; every one read him with pleasure and good-will; and the Tories, in respect to his other good qualities, had almost forgiven his unaccountable imprudence in declaring against them. Lastly, it was highly improbable, if he threw off a character the ideas of which were so strongly impressed in every one’s mind, however finely he might write in any new form, that he should meet with the same reception.

‘ To give you my own thoughts of this gentleman’s writings, I shall in the first place observe, that there is this noble difference between him and all the rest of our polite and gallant authors: the latter have endeavoured to please the age by falling in with them, and encouraging them in their fashionable vices, and false notions of things. It would have been a jest some time since, for a man to have asserted that any thing witty could be said in praise of a married state; or that devotion and virtue were any way necessary to the character of a fine gentleman. Bickerstaff ventured to tell the town, that they were a parcel of fops, fools, and vain coquettes; but in such a manner, as even pleased them, and made them more than half-inclined to believe that he spoke truth.

‘ Instead of complying with the false sentiments or vicious tastes of the age, either in morality, criticism, or good-breeding; he boldly assured them, that they were altogether in the wrong, and commanded them, with an authority which perfectly

fectly well became him, to surrender themselves to his arguments for virtue and good-sense.

‘ It is incredible to conceive the effect his writings have had on the town; how many thousand follies they have either quite banished, or given a very great check to; how much countenance they have added to virtue and religion; how many people they have rendered happy, by shewing them it was their own fault if they were not so; and, lastly, how intirely they have convinced our fops and young fellows of the value and advantages of learning.

‘ He has indeed rescued it out of the hands of pedants and fools, and discovered the true method of making it amiable and lovely to all mankind. In the dress he gives it, it is a most welcome guest at tea-tables and assemblies, and is relished and caressed by the merchants on the Change; accordingly, there is not a lady at court, nor a banker in Lombard-street, who is not verily persuaded, that captain Steele is the greatest scholar and best casuist of any man in England,

‘ Lastly, his writings have set all our wits and men of letters upon a new way of thinking, of which they had little or no notion before; and though we cannot yet say that any of them have come up to the beauties of the original, I think we may venture to affirm, that every one of them writes and thinks much more justly than they did some time since.’

Next follows, ‘ A Modest Enquiry into the Reasons of the Joy expressed by a certain Set of People upon the spreading of a Report of her Majesty’s (Queen Anne’s) death. This tract was written by Mrs. Manley, with the assistance of Dr. Swift, and contains many just remarks on the political sentiments discovered at that time.

Subsequent is an analytical table of the ‘ Tale of the Tub;’ after which is, ‘ The Right of Precedence between Physicians and Civilians enquired into.’ Whether this little tract be the genuine production of the dean, the editor does not determine. There is no authority for calling it his, except its having been ascribed to him at the time of its first publication. The strain, however, in which it is written, seems strongly to confirm such an opinion.

We next meet with a ‘ Defence of English Commodities.’ This *jeu d’esprit* is an answer to the ‘ Proposal for the Universal Use of Irish Manufactures.’ How far the dean was concerned in the composition is not certain, but he, doubtless, had some share in the publication.

The succeeding article is, ‘ A modest Defence of the Lady’s Dressing-Room.’ This piece bears such intrinsic proof of the dean’s composition, that no doubt can be entertained respecting the author.

The

The next is, 'The Drapier's Letter to the Good People of Ireland, 1745. This letter was not written by Dr. Swift, who, at the time of its publication, was reduced to a state of almost total insensibility; but as it was written with the view of being considered as his, and on that supposition had actually a good effect, it has been inserted in the present volume. There is reason for thinking that lord Chesterfield had a share in the composition of this paper.

To the former succeeds Epistolary Correspondence, consisting of Nine Letters; which are followed with omissions and principal corrections in vol. xviii. xix. xx.

The production immediately following is, 'A Narrative of the several Attempts, which the Dissenters of Ireland have made, for a Repeal of the Sacramental Test.' This is succeeded by a Collection of Poems, to which are subjoined, Swift's Remarks on Dr. Gibb's Psalms; faithfully copied from the original found in the dean's library. These Remarks, under the appearance of *bagatelles*, may justly be considered as a valuable specimen of Dr. Swift's excellent taste, and critical accuracy in composition; on which account, and for the entertainment it affords, we should have gladly inserted them, but for want of room, must refer the reader to the work before us.

We afterwards meet with biographical anecdotes of dean Swift, in addition to the Life by Dr. Hawkesworth. The editor acquaints us, that the papers, whence most of them are extracted, were put into his hands by a friend, who had accidentally met with them, without knowing by whom they were written; but they are, doubtless, the productions of a person well-informed, and probably, an intimate of the dean's. They consist of an interleaved copy of Dr. Hawkesworth's 'Life of Swift,' with numerous corrections and additions in almost every page, and appear to have been written about July 1765. The following is the addition to a passage in p. 16.

'While he had good health, he read prayers to his family; and when his deafness increased, his friends retired about ten o'clock; after which he spent some time in his private devotions, and made use of the Liturgy of the church as his pattern for prayer, turning such parts thereof to his own private occasions as he thought proper. His prayer-book (which a friend of his still has), being fouled with the snuff from his fingers, shews the parts of it which he most approved. The following is the form which he used in the pulpit, before his sermon; as copied from his own hand: "Almighty and most merciful God! forgive us all our sins. Give us grace heartily to repent them, and to lead new lives. Graft in our hearts a true love and veneration for thy holy name and word. Make thy pastors burning and shining lights, able to convince gain-sayers,

fayers, and to save others and themselves. Bless this congregation here met together in thy name; grant them to hear and receive thy holy word, to the salvation of their own souls. Lastly, we desire to return thee praise and thanksgiving for all thy mercies bestowed upon us; but chiefly for the Fountain of them all, Jesus Christ our Lord, in whose name and words we further call upon thee, saying, Our Father, &c."

Fortunately, for the reputation of Swift's mother, it is now clearly evinced, that the story of her having any connexion or intrigue with Sir William Temple, was entirely groundless. For it appears from Sir William's correspondence with the ministers of state in England, that he was constantly resident at Brussels, from September 1661, until the January after Dr. Swift was born.

In another of these additions, the supposed marriage of dean Swift with Mrs. Johnson, is also disproved upon authority sufficiently convincing.

Notwithstanding Dr. Delany's sentiments of Swift's marriage, and notwithstanding all that lord Orrery and others have said about it, there is no authority for it, but a hear-say story, and that very ill-founded. It is certain, that the dean told one of his friends whom he advised to marry, "that he never wished to marry at the time that he ought to have entered into that state; for he counted upon it as the happiest condition, especially towards the decline of life, when a faithful and tender friend is most wanted." While he was talking to this effect, his friend expressed his wishes to have seen him married. The dean asked, "Why?" "Because," replied the other, "I should have had the pleasure of seeing your offspring. All the world would have been pleased to have seen the issue of such a genius." The dean smiled, and denied his being married, in the same manner as before; and said, "he never saw the woman he wished to be married to." And, indeed, it is certain, that all his friends, as well as the public in general, would have rejoiced at that event, because it is highly probable they would have seen the children of this wonderful man, as he had a sound constitution, strengthened by temperance and exercise. The same gentleman, who was intimate with Mrs. Dingley for ten years before she died, in 1743, took occasion to tell her, that such a story was whispered of her friend Mrs. Johnson's marriage with the dean, but she only laughed at it, as an idle tale, founded on suspicion. Again: Mrs. Brent, with whom the dean's mother used to lodge in Dublin in the queen's time, and who was his own house keeper after he settled in Dublin in 1714, and who, for her many good qualities in that station, was much confided in, never did believe there was a marriage between those persons, notwithstanding all that love and fondness which subsisted between them. She thought it was all Platonic love.

And

And she often told her daughter Ridgeway so, who succeeded her in the same office of housekeeper. She said, that Mrs. Johnson never came alone to the deanry; that Mrs. Dingley and she came together always; and that she never slept in that house if the dean was there, only in the time of his sickness, to attend him, and see him well taken care of, as he writes in 1720:

“ When on my sickly couch I lay,
Impatient both of night and day:
Lamenting in unmanly strains,
Call'd every power to ease my pains;
Then Stella ran to my relief,
With chearful face and inward grief.
And though by heaven's severe decree,
She suffers hourly more than me,
No cruel master could require,
From slaves employ'd for daily hire,
What Stella, by *her friendship warm'd*,
With vigour and delight perform'd.”

During this course of her generous attendance, Mrs. Dingley and she slept together; and as soon as he recovered, they returned to their lodgings on Ormond Quay. These ladies slept two other times at the Deanry, at an elegant pleasure-house, and near his garden called Naboth's Vineyard; and that was for those months in 1726 and 1727 which he spent in England. —It chanced that she was taken ill at the Deanry, while he was in London: and it added much to his affliction that it happened at the Deanry, for fear of defamation in case of her dying at his house, whether he was at home or abroad. See his reflexions to this purpose, in a letter to Mr. Worral, in 1726. Had he been married to her, he could not have lived in a state of separation from her, he loved her so passionately; for he admired her upon every account that can make a woman amiable or valuable as a companion for life. Is it possible to think, that an affectionate husband could first have written, and then have used, those several prayers (lately published from his own hand) for a dying wife, with whom he never cohabited, and whose mouth must have been filled with reproaches for denying her all conjugal rites for a number of years, nay, from the very period of 1716, that is pretended to be the time of their marriage? Would he have suffered his wife to make a will, signed Esther Johnson, and to devise 1500l. away from him; of which 1000l. is enjoyed by the chaplain of Steevens's Hospital for the Sick, and accept of a gold watch only as a testimony of her regard for him? Or would she have thought herself at liberty to make a will at all, when it could not but be known that her marriage had divested her of all right to the property she thereby disposed of, and even the very power to make an executor? A will therefore under such circumstances would have

have been void of itself; as, from the time of her marriage, whatever she then possessed, the dean would have had absolute authority over; and it seems more likely that he would have directed the application of it towards the future support of lunatics, which was the species of charity he thought most worthy the attention of the publick. It is probable that two gentlemen still living (of honour and fortune, who knew them both most intimately), and who are her executors, would not have known of a marriage, if there was one? And yet they always did, and do positively declare, they never had cause to suspect they were married, although they were in the company of both a thousand times. They saw proofs enough of the warmest friendship; and any love, but connubial love. If she made him a present of a book, you may read in the title-page these words, "Esther Johnson's gift to Jonathan Swift, 1719:" and so he distinguished every book she gave him.—In his account of her, written on the night she died, and two or three days after, he speaks of her as "the truest, most virtuous, and valuable friend that he was ever blessed with." He was ill the day after her death, and could not write; but the next night he says, "This is the night of the funeral, which my sickness will not suffer me to attend." If he had attended, he must, in point of duty as dean, have read the funeral service, as she was buried in his own cathedral.—Would he deny his marriage to a woman of a good fortune at that time, when he says, "She had a gracefulness somewhat more than human, in every motion, word, and action!"

The numerous biographical anecdotes are succeeded by additions and corrections to vol. xxiv, and xxv. after which is a list of such productions as have been erroneously ascribed to the dean.

Though this volume contains many things not written by Dr. Swift, and a few pieces likewise of doubtful authority; yet, as the whole relates to the genius and character of that extraordinary person, concerning whom even the most trifling anecdotes become, in some degree, interesting, we doubt not that the present Supplement will be well received by the public, especially as it is positively announced to be the concluding volume of the work.

The History of the royal Abbey of Bec, near Rouen in Normandy.
By Dom. John Bourget. Translated from the French. 8vo.
3s. boards. H. Payne.

THE monastery of Le Bec Hellouin, or Helluin, is situated nine leagues from the capital of Normandy; standing in a very narrow valley, enclosed between two mountains, which rise to the height of near two hundred feet. It was founded in

in the eleventh century, and is one of the most considerable in France, not only in respect of its territorial possessions, but of the eminent ecclesiastics that have at different times been members of it; among whom were Lanfranc, and Anselm, archbishops of Canterbury.

The dukes of Normandy, and other persons of distinction, bestowed on this Abbey many considerable estates. The popes also, and the kings of France and England, granted it many privileges.

• William I. surnamed *de bonne Ame*, archbishop of Rouen, with the consent of his chapter, granted exemption from all episcopal rights; and ordered, that the parish should be subject to the monastery, on condition, that, when the abbat should be invited by the archbishop to assist at the service of the cathedral on the day of its dedication, he should be obliged to assist there; to preside in the choir if the archbishop celebrates mass, or to celebrate it in his room if he be absent. This privilege was afterwards confirmed by many archbishops of Rouen; among the rest, by Huguez in 1141, Rotrou in 1182, Odo in 1245, and Francis gave his consent in 1634.

• The popes confirmed this exemption, as well as the other privileges and donations granted to Bec by the several kings, princes, and other persons of consequence. This appears by the bulls of Calixtus II. 1123; Lucius II. 1182; Celestine III. 1196; Innocent III. 1210; Honorius III. 1223; Urban IV. 1262; Clement IV. 1267; Gregory X. 1271; Nicolas III. 1278; Martin IV. 1281; Honorius IV. 1285; Boniface VIII. 1296, &c.

• The archbishop of Rouen, the bishops of Evreux, Lisieux, Bayeux, and Chartres, ordered also, that all the churches and lands belonging to Bec, in their respective dioceses, should be exempt from all ecclesiastical right: and, that the monks might not hereafter be disturbed in the enjoyment of these privileges, they were confirmed by the kings of France; Philip II. 1191, 1200, 1204; Louis IX. 1239, 1262; Philip III. 1276; Philip IV. 1328; Charles VII. 1420; Louis XI. 1471; Francis I. 1517; Henry IV. 1596; by the kings of England, Henry I. 1125; Henry II. . . . John, 1204; Henry III. 1229; and by William, Stephen, Richard, and Edward.

• In 1389, the pope granted to the abbats the ring and other pontifical ornaments, with the right of giving the solemn benediction, not only in the church of Bec, but also in others not fully subject to it, with power to confer the tonsure.

‘ Besides these spiritual privileges granted by popes and bishops, and confirmed by royal authority, Bec received further marks of favour from the kings of France and England, the dukes of Normandy, and many other lords, who either gave lands to this house, or confirmed such donations. Besides many noble possessions, of which the principal are the baronies of Bec, Bonneville, Marbœuf, Plessis, Bec has also subject to it 160 parishes, with right of patronage, tithes, and lordships, in most of them. The principal are those of St. John and St. Gervase at Paris, St. Severe at Rouen, St. Andrew at Bec, St. Peter at Montfort, St. Nicolas at Meulan, St. Peter at Pontoise, Notre Dame at Orbec, St. James in the island of St. Nicaise, &c. It has also dependant on it eighteen very considerable parishes, and sixteen chapels, the principal of which is in the cathedral at Paris.

‘ Two free fairs are held in the town of Bec yearly, one on St. Andrew’s day, Nov. 30, the other on Good Friday; and a market every Friday in the year. In the barony of Bec is a bailliage with haute and basse justice.

‘ In 1337, Philip IV. king of France, gave to Bec, and to all persons dependant on it, the privilege of holding immediately and directly of the crown, and of transporting, selling, and buying goods all over his kingdom, duty-free.

‘ Such are the privileges which Bec enjoyed almost from its foundation, but many of them are now lost.’

Besides Lanfranc and Anselm abovementioned, Theobald, another monk of this abbey, was archbishop of Canterbury. Roger declined that dignity, and Hubert was advanced to it in his stead. Ernostus and Gundulph were both bishops of Rochester; and Gilbert Crispin, another monk, was abbat of Westminster.

The history contains a distinct account of the succession of the abbats of Bec, from its first foundation; and is ornamented with a plate of this ancient building, which is a master piece of Gothic architecture; and two plates of seals affixed to some ancient writings of the abbey.

The Dialogues of Eumenes. Small 8vo. 3s. sewed. Dilly.

THE author’s professed design in this publication is to promote humanity, benevolence, and generosity; ‘ to draw off, as he expresses himself, the minds of young people, especially those of a religious education, from too great a dependence on mere forms of devotion, and to cherish what he apprehends to be the vital spirit of Christianity.’

‘ His

His work is divided into twelve Dialogues, in which farmers, and servants, as well as persons of a higher station, are separately and occasionally introduced. Some of these Dialogues are on subjects of religion; such as, family prayer, baptism, faith, scruples of conscience, religious liberty, and the customs and rites of different churches. Others are on more familiar topics, and some of them, as he tells us, founded on real incidents; such as, cruelty to brute creatures, the pernicious effects of riots in contested elections, the hardships attending the common mode of pressing seamen for the navy, the rapacity of usurers, &c.

The benevolent reader, we presume, will not be displeased with the following extracts:

“ I am glad, said Eugenius, to find so many of my friends on the side of humanity. Leontine has pleaded the cause of the zoophyte with genuine eloquence; and Clementina, in consequence of it, has nearly determined to subsist for the future, merely on vegetables. All this, at first sight, appears to be reasonable; for if we have no right to take away the life, it must follow, indeed, that we have no right to eat the flesh of an animal; and that for the same reason, that he who receives stolen goods, knowing them to be stolen, is equally guilty with him that steals them. But, though we should be disposed to give a favourite argument its full force, yet we should not lay on it a greater emphasis, than it will bear. The grant from the great Proprietor and Lord of the universe is undoubtedly conclusive and absolute.”—

—“ And God blessed Noah and his sons, and said unto them . . . every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

“ The right, you see, is absolute and universal; but this, in my opinion, can by no means warrant a cruel, unnecessary, or wanton exercise of it. No, let the animals in our power, be treated with tenderness, and compassion; and when it becomes necessary that they should be sacrificed to our use; let it be done by the most easy and gentle means that humanity can devise.”

“ But, my dear, sir, do you think it lawful, said Clementina, to ransack the woods, to pillage the waters, to torment the air, with every engine of deceit and destruction; to murder the innocent lamb, and the timorous fawn, that skips and wantons around us: and, in a word, to sacrifice every unfortunate animal that falls in our way, whether an inhabitant of the sea, or the dry land: and, all this, to please and pamper a depraved, and voracious appetite? O, sir, my flesh shudders at the very thought of it!”

“ But, my dear madam, every creature of God is good, if it be received with thanksgiving, and used in moderation.”

B b 2

“ And

“ And are you sure, replied Clementina, that the grant, you mention, is in as full force under the gospel, as it was under the law ?”

“ Yes, undoubtedly. John the Baptist, who, you know, introduced the gospel dispensation, and was remarkably abstemious both in dress and diet, had his meat of locusts and wild honey. And when our Lord himself chose to exemplify his power and compassion in feeding the multitudes that attended his ministry, it was at the expence of a few small fishes. By his order Peter was to go and cast a hook into the sea, and to take the first fish that should come up, to supply the tribute demanded of him by the Roman governor. Nay, to convince his disciples of the reality of his resurrection from the dead, he said, while they yet doubted of it, Have you here any meat ? and they gave him a piece of broiled fish, and he did eat before them. To all which I may add, the prudential admonition of the apostle Paul to the Corinthian converts, Whatever is sold in the shambles, that eat, asking no questions for conscience sake. And the reason which he assigns is certainly conclusive, and seems indeed to lead us back to the original grant. For, says he, the earth is the Lord's and the fulness thereof. These things, my dear madam, appear to me to be satisfactory ; and I could only wish, as I hinted before, that these sacrifices of the brute creation were less frequent ; and, when necessary, rendered as easy to the suffering victim as possible.”

“ For my part, said Sophron, I must acknowlege, that my feelings are not so much excited by the fate of the animals, destined to the shambles and the larder. Their sufferings, however sharp, for the present, are soon at an end. One thrust of the knife, or one twist of the neck, puts a period to their wretched existence, and they feel no more. It is the patient and ruminating ox, that, stimulated by the piercing goad, faints under the galling yoke. It is the slow and *sullen* ass, that, pinched with hunger, and oppressed with his load, wears out a miserable life, in the service of his equally miserable, and more unfeeling master. It is, above all, the generous horse, that *snuffs the air*, the most useful, and the most abused of all the creatures which God hath made for the service of man. It is this noble animal that moves my compassion ! whose sides stream with blood, from the wounds of the lacerating spur, urged by the cruel force of the merciless rider ; whose lungs pant and heave, and whose body smokes at every pore, under the lash of the thoughtless and furious driver—broken, battered, almost flayed alive !—no longer able to administer to the pleasure—no longer able to perform the drudgery of his brutal master—given up a victim to age and violence—destined at length—O, *wretched fate* ! to be *carrión for the dogs* of his flock ! O, my Eugenius, how long shall this generous animal be suffered to groan under the dominion of that monster, who has nothing but the shape of a man, to distinguish him from the brute !”

As

As this benevolent author has here pleaded the cause of some of the principal animals, which contribute to our convenience or pleasure, he has in another place endeavoured to excite the reader's compassion, in favour of an order of men, whose labours are essential to a commercial state.

“Returning one morning from Mount Edgecombe, a little on this side the Tamar, Leontine said, in a tone of voice exceedingly abrupt, and a countenance the most expressive I ever saw on so young a face, “Mamma, do look, what a miserable object is there! surely the man is just a dying!” We turned, and saw a poor sailor just brought out, in an armed chair, to the door of a house at a little distance from the road. He appeared to be rather turned of twenty; his head was wrapped about with a large white napkin: his left knee was greatly swollen and carefully bandaged, a stump only, in the same predicament, supplied the place of his right arm; a mortal paleness hung on his countenance; and he seemed just ready to expire. He was supported on the left by an old sailor, who had come to his assistance from a neighbouring tenement, and, on the right, by a young woman, plain, but neat in her dress, a fine figure and rather handsome; she was in the attitude of alternately wiping and fanning his face, with a white handkerchief which she held in her hand for that purpose. We passed within a few paces, but she was too much engaged to take the least notice of us. Clementina's eye was immoveably fixed on this deplorable object till the carriage took us quite out of sight. She then turned to Sophron, and said, “Did you see that miserable man?” “Yes, I saw him, my dear, replied Sophron, and am much afraid he falls a victim, at this awful crisis, to a mistaken zeal in the service of his country!” Suppose that, my dear, said Clementina, to be the case, is he not an object of compassion?” “Yes, undoubtedly he is! and I wish it may be in my power to do any thing for his relief.”

“As soon as we reached Plymouth, Joseph was immediately dispatched, to the spot, for intelligence; and, in less than an hour, returned with the following particulars.

“Conrade and Nancy had been play-fellows from their early infancy; their growing attachment had been long observed by all their acquaintance; and last Christmas their mutual loves were consummated in honourable marriage, to the entire satisfaction of all their relations on both sides. On the first of February, the day appointed for his going on board for the West-Indies, they took leave with all the endearment of reciprocal affection and tenderness. Near seven tedious months of separation had now passed in painful anxieties, and fervent wishes for each others welfare, when the Hope, Dobson, with some other ships from Jamaica, having had a prosperous voyage, came into the Sound, all well, on the twenty-fifth of September. Nancy soon received the much wished for intelligence, and ran

to the beach, with two or three of her acquaintance, to welcome her faithful Conrade to his native shores. By this time the Hope had made the harbour; and Conrade, having caught a distant sight of his lovely Nancy, appeared one of the first on deck, waving his handkerchief at the end of his cane, the joyful signal to her of his health and safety. At this critical moment, a boat from one of the men of war came along side the Hope, and instantly boarding her, to the surprize of the whole fleet, for the warrants had come down but the night before, seized all the hands on board, and carried them off in savage triumph."—But, my Sylvia, who can tell what the lovers must feel from this awful and unexpected stroke! "Conrade, continued Joseph, appeared in the height of frenzy. He stamped, he raved, he begged, he prayed; but all in vain.—Nothing could restrain their brutal violence!—Nancy saw him in all this agony of distress.—She clapped her hand to her throbbing breast, —turned pale as death,—and sunk away!—Her companions could hardly keep life in her, and had much ado to bring her back that evening to her lodgings.—Early the next morning, poor thing, she saw her faithful Conrade brought home, all bloody and lifeless! He had attempted his escape, and, in the scuffle, received a large wound from a cutlass on his head, another on his left knee; and a third, from a musket ball which had fractured the bone of his right arm, just above the elbow; and was so faint with the loss of blood, that it was thought he could not recover. But, as soon as he heard the well known voice of his lovely Nancy, he seemed to revive a little. A surgeon was immediately procured, who, having examined the two wounds on his head and knee, pronounced them curable. But the bone of the arm was so dreadfully fractured, that it was supposed nothing but an immediate amputation could save his life. The operation was instantly performed, and now there are great hopes of his recovery."

At the conclusion of this tale the author acquaints his readers, (in the manner of epic poets and novel writers, when their heroes receive the due reward of their virtues) that Conrade, in consideration of his good character, and his unmerited sufferings, was recommended to an eminent merchant, and appointed by him to go out as master of a ship in the next fleet for Jamaica.

Though the simplicity of these Dialogues, and their grave and religious cast, may not be suitable to the reigning taste, yet they certainly breathe a spirit of philanthropy and benevolence, which is truly laudable.

Poems on various Subjects. By Ann Murry. 4to. 5s. sewed.
Dilly.

ABOUT the beginning of the last year this ingenious lady published a small volume, intitled *Mentoria*, consisting of familiar conversations on moral and entertaining subjects, calculated to improve young women in the essential, as well as ornamental parts of education. In these Poems she has pursued the same laudable plan. Some of them are indeed of a lighter kind, the amusements of a leisure hour, the sallies of a sportive imagination. But the greater part are designed to describe the advantages resulting from rectitude of manners; to impress on the reader's mind a due sense of the instability of human happiness, and to direct his views to a state of perfect and immutable felicity.

‘ O D E.

‘ The garden’s sweet, luxuriant grace,
Proclaims our Maker’s pow’r;
His wisdom we can clearly trace
In ev’ry herb and flow’r.

‘ The modest lily, fragrant rose,
And plants of varied dye;
Our frail mortality disclose,
To each observing eye.

‘ In these, vain man, behold thy state,
The pride of life survey;
See the sad image of thy fate,
To bloom, and then decay.

‘ In spring thy tender blossoms shoot,
In summer gain their height;
Unless the branches, and the root,
Receive a fatal blight.

‘ Or should’st thou reach autumnal prime
In reason’s strength mature,
Old age, the winter of thy time,
Thy exit will ensure.

‘ Yet what avails the awful gloom,
Which fun’ral rites display?
We rise triumphant from the tomb,
To scenes of endless day.

‘ Why then art thou, so fond of life?
Why so averse to death?
We vanquish misery and strife,
When we resign our breath.

' Virtue alone resists the pow'r,
 And foils the pointed dart :
 She triumphs in the mortal hour,
 Rejoic'd from life to part :
 ' In conq'ring death, defies the grave,
 An happier state explores ;
 Seeks the Redeemer, who can save,
 And God, whom she adores.'

In the fifth stanza, instead of saying, ' should'st thou *reach*,' the author should have said, ' should'st thou *pass* autumnal prime ;' or rather, she should have altered the structure of the sentence. It does not *follow*, that an invalid will make his exit at Bath, because he reaches, or even passes, the Devizes, in his way to that place. But it is unreasonable, we confess, to expect, that a female poet should be a logician, and draw her conclusions with as much precision, as a senior soph at Oxford, who has been trained up in the syllogisms of Aristotle and Smiglecius.

Sublime poets have been sometimes compared to eagles and swans ; but the gentle author of these pieces modestly compares herself to a sparrow. This is not a bird of a towering wing, or of an exquisite note ; but Catullus has said many agreeable things in its favour.

Sketches from Nature ; taken, and coloured, in a Journey to Margate. Published from the Original Designs. By Geo. Keate, Esq.
 2 vols. small 8vo. 5s. sewed. Doddsley.

WHEN an ingenious and enterprizing traveller has visited an unknown climate, and, at his return, amused his countrymen with a minute description of its natural productions, its artificial curiosities, and the habits, customs, and manners, of the natives, he naturally excites attention. But when another pursues the same road, and describes the same objects, his narrative is received with much more indifference. This is precisely the case with authors in every department of literature. The first is more eagerly read than the second ; though, with respect to merit, the latter may not be inferior to the former. Curiosity is gratified by the first publication, and the charm of novelty, the charm which stimulates, delights, and actuates, all mankind, is dissolved.

Stern's Sentimental Journey was universally read ; and his little sallies of wit, his touches of nature, tenderness, and pathos, were admired and applauded. But every succeeding writer will find it extremely difficult to interest the reader's af-

affections in the same manner, and in the same degree. The public have been satiated with sentimental travels. The idea of the facetious Yorick occurs at the sight of every apparent imitation; and the latter generally suffers by the comparison.

The work we are now considering, though formed in some measure on the plan of the Sentimental Journey, has that share of originality, and contains those agreeable Sketches of Nature, which cannot fail of rendering it acceptable to those who read for amusement. What we have here observed in its favour will probably be confirmed by the following extract.

THE BATHING ROOM.

‘ On entering one of the bathing rooms, where people assemble and converse, till such time as their turns come to take the machines, I was agreeably surprized to find a face or two among the company which I had three years before often seen in the same place.

‘ We were reciprocally glad at the interview. It is a pleasing circumstance to invalids to meet after a considerable absence;—their hopes are mutually fortified, being thereby induced to conceive there is not so much mortality in their complaints as they may have suspected.

‘ My lean carcase was complimented on being plumped out since we had last seen each other;—I returned as gracious a salute to the bilious gentleman who had the civility to tell me so,—but I fear it was in both of us rather the offering of good-nature than truth.

‘ A poor crippled figure, with an eye of languor, was commending the improved looks of a lady, whose face wore the colour of an India pickle, which was strongly confirmed by a nervous old gentlewoman, who sat in the next chair, shaking like a China Joffe.

‘ The flegmatic—the unfeeling, may tax these little attentions of humanity with the opprobrious name of dissimulation; but I will ever maintain, that it is among the courtesies of life to keep people in good humour with themselves;—I am confident it is the surest method to make them so with those about them, and the world rubs on pleasantly by it.—This disposition, if analyzed, may be reduced to a modification of flattery, but ’tis divested of its nauseating quality, rendered palatable, and swallowed with satisfaction.

‘ Now flattery in the gross, unmodified, or, as it is commonly termed gross flattery, asks a most fortunate coincidence of circumstances to make it go down at all; for if too strong to be stomached, or ill-timed, it never fails to bring disgrace on the person who offers it.

‘ Such was the fortune of a French poet, who presented to Louis the XVIth. an elaborate ode on the many conquests and
tri-

triumphs he had obtained; in which, agreeable to the unintelligible sublimity of ode writing, he was styled of race divine,—omnipotent,—immortal,—It chanced to be the only piece of paper in his majesty's pocket, when a violent fit of the gripes (which can fully even the splendor of a French throne) had placed the victor of the world on a *chaise percée*.—

Pinched almost to death, and detained on his seat in that humiliating situation, the titles of divine, omnipotent, and immortal, presented themselves at that instant, but as mockery and insult—the pride of the monarch yielded to the sensibility of the man, and the ode was applied to that purpose which should ever be the fate of prostituted flattery,—

Most of the company had talked over their own case, which invalids are particularly fond of doing, and all had given a judgement on the sea; but in general so contradictory, that had I formed my opinion on theirs, it would have amounted nearly to this—that it thinned and it thickened the blood—it strengthened—it weakened—it made people fat—it made them lean—it braced—it relaxed—it was good for every thing—and good for nothing.—

It will wash you all clean, however, says a grave gentleman in the gallery, if it does nothing else.—

I had, from my first coming into the bathing room, observed the person who threw out this observation, sitting close to the balustrade. He was in a night-cap, and gold-laced hat, wrapped in a great coat, with a silk handkerchief tied round his neck.—As he remained silent till now, and had uttered his only sentence in a tone of dry humour, I wished to see a little more of him; and as soon as the machines had gradually carried off the company, I accosted him with the trite question of, Sir, don't you bathe?

Bathe, sir! no truly, not I—'tis diversion enough to see others do it.—Wet, or dry, none will be out of the fashion—I see all the folks here, young or old, take to the water as naturally as the duck—they seem to me to make a Popish saint of the sea.—What a cackle did yonder women keep about its miracles,—and the mad dog was not taken into the account neither.—By what one hears in these places, if it were not for broken limbs, all our hospitals might be shut up.—The virtues of sea-water, said I, may be over-rated—but I still think it an instrument of health to many—you are happy to have no demand on it.—

I beg your pardon for that, replied my gentleman—presenting me such an enriched full face, as had not obtained its colouring at a small expence—if I have no demand, sir, my physician has sent me for three months from London on a fool's errand—and yet he is an honest fellow too, and I follow his rules—but he prohibits me my morning whet—denies me good sauce and Cayenne pepper with my fish—drenches me with salt-water and mutton-broth,—and obliges me to sit and walk two hours every morning by the sea-side, and as many after dinner,

in order to smell the sea mud.—As it was a high tide to-day, I took my station in this gallery—but I believe (looking at his watch) I have already snuffed up my morning service, and shall now go to the coffee-house to breakfast.—

‘ You smile, sir (added he) and well you may—for who the devil could persuade one that a bad stomach might be mended by any thing, that did not go into it through the natural channel of the mouth?—

‘ —None—but a physician, sir.’—

The second volume, among many other articles, contains the history of the two spires of Reculver church, called the two sisters, which the author pretends to have extracted from a MS. that he met with at Louvain. According to his account, these spires were erected about the year 1500, in memory of two sisters, Frances and Isabella, the daughters of Geoffry de Saint Clair, a gentleman of an ancient family in the county of Kent. Though this anecdote comes to us ‘ in a questionable shape,’ among some imaginary tales, yet the author seems to represent it as a real fact.

This writer's language is generally correct: but we shall take the liberty to point out two or three trifling inaccuracies. ‘ We *sat* down two passengers at Dartford,’ p. 2. The word *sat* is here improperly used instead of *set*—‘ It has been *lain* down as a maxim,’ ib. It should be *laid* down.—‘ I wish none of the officers of his majesty's revenues, says a female smuggler, cheated him more than *me*.’ p. 11. She should have said, more than *I*; that is, more than *I do*.—‘ My bones have been *shook*’ [shaken] p. 29.—‘ Lord Bacon has *wrote*—I had *wrote*’ [written] p. 40, 60.—‘ As she *writes me*’ [informs me] p. 49.—‘ Had not *ran*’ [run], p. 117.—‘ England was *shook*’ [shaken] p. 114.—‘ You *was* here before’ [were here before] p. 58. This enormous solecism seems to have taken up its constant residence in Westminster hall, and courts of law.

This work has one circumstance to recommend it, which is of no small importance in compositions of this kind: and that is, it contains no effusions of spleen or ill humour; nor any thing that can offend the morals of the reader.

Reports of Cases upon Appeals and Writs of Error, in the High Court of Parliament, from the Year 1701, to the Year 1779. By Josiah Browne, Esq. Barrister at Law. 2 vols. Folio. 3l. 3s. in boards. Uriel.

THIS work is ushered into the world with a very formal dedication to Henry earl Bathurst, who, in the opinion of Mr. Brown, ‘ filled with dignity and ease the most exalted station,

station in the profession.'—The author, after observing that, 'the determinations of the house of peers, considered as a court of supreme and final judicature, cannot but be of the greatest weight, and most unquestionable authority;'—and confessing 'his own inability to execute this plan in a proper manner,' proceeds to inform his reader what he is to expect from the perusal of these Reports. Mr. Brown therefore promises 'a fair and full report, not merely an abridgment, of the whole case collected from each party; with a particular attention to dates, and as little variation from the language of the original cases, as could possibly be avoided, in connecting the historical facts of both. The printed reasons on each side, thrown into the form of an argument; the names of the counsel who signed the cases, inserted in the margin, at the beginning of each argument; and in stating the decree appealed from, if in the Court of Chancery, the name of the chancellor who made it, which is very frequently omitted in the cases themselves. The final determination of the case, as it appears in the Journals of the house; with a correct reference to the volume and page of those Journals. After this account of the manner in which the work is executed, it may, perhaps (says Mr. Brown) be asked, why it does not commence earlier than the year 1702? To this the author can only answer, that he was not able to procure any of the cases prior to that period:—a misfortune, which he cannot but lament, as many of those prior cases, are said to have been of great weight and consequence.'

Such being the general scope of the author's design, it may not be improper to remark, that to constitute a judicious reporter, many, and those not very easy qualifications, are requisite. He should possess a competent judgment; great care and equal diligence; added to these, he should be thoroughly acquainted with the profession, of which he ought to have a sound and liberal theory;—a candid and extensive practice. And if the practice of twenty years be but barely sufficient to qualify any one for decision, how much more must be requisite to form an able and adequate reporter?—To form such a reporter, might possibly require more than the abilities of the honourable earl, to whom Mr. Brown has thought proper to dedicate the volumes now before us.—The labours of a Coke, a Plowden, a Dyer, and a Moore, were the result of their own attentions,—the reports of determinations, at which they had been steady and silent auditors.—To report a case, it is certainly necessary that the author should have been present at the decision—that he should be enabled to give the substance of the argument—to state what objections were made, and how those objections were obviated; to note the cases which each party

party cited, and to what particular points they were applied—and in the end to give the judgment of the court, with the reasons which governed the decision.—In the most trivial report, such an attention is necessary, if the author means to do that duty, which he has voluntarily taken upon himself:—in a much greater degree must it be necessary, when he presumes to report the determinations of ‘the supreme and final judicature’ of the kingdom.—Mr. Brown has thought proper to pursue a very different mode of conduct:—he thinks proper to report his cases, ‘from the cases’ of each of the parties litigant; and to throw the printed reasons on each side ‘into the form of an argument.’—The presence of the reporter is dispensed with—Here it may be proper to inform our readers, that on all appeals, or writs of error to the house of peers, each of the parties before argument, has a full statement of his case drawn up and signed by counsel; that the lords may be minutely informed of the point in dispute before them.—These cases are always printed, and in that form, are distributed.—They not only contain the relation of each party, but a short state of the proceedings, concluding with *reasons* on each side, why the decree or the judgment should be either reversed or affirmed.

From such documents, without any knowledge of the real arguments which were insisted or relied on, at the bar, were these Reports composed;—for so it appears from the candid confession of Mr. Brown himself;—a confession that does him honour.—Though it is necessary that reasons of some sort or other should be so assigned, yet they are, in general, the most specious that the art of counsel can suggest:—those of greater moment are reserved for argument at the bar:—concealed from the knowledge of the other side, that they may be the more effectual when orally assigned and insisted on. Of such, no notice seems to have been taken in these volumes of Reports, for a reason too obvious to be here repeated.—Upon such reasons the abilities of a Mansfield, a Camden, and a Thurlow, are daily called into action; from whence arises those opinions which do honour to the nation, to the profession, and to themselves.—No such opinions appear in these Reports, though when the cases, which they relate were decided, men of brilliant, of liberal and discriminating minds, excited the attention and the praise of their fellow-subjects.—The decisions in these volumes, are in general thus reported.

‘After hearing counsel on this appeal, it was ordered and adjudged, that the same should be dismissed, and the decree therein complained of, affirmed; and that the appellant should pay the respondent 10*l.* for costs’—*mutatis mutandis*. Whether

ther such reports can be 'of the greatest weight and most unquestionable authority'—is not within our province to decide—time alone can determine; they cannot, in our opinion, be ranked with either Raymond or Burrows,—they may, however, dispute the palm, with Mr. Loft's.—Every gentleman of the profession, must be acquainted with the Case of Ashby and White—a case which called forth the attention and the ability of almost every man of consequence in the state—a case which, by being removed into the house of lords by writ of error, not only alarmed and fomented the commons, but raised a long, a curious, and a violent altercation between the houses on the point of jurisdiction.—Though such a case, in such a stage, must have given rise to all that ingenuity could suggest, or learning supply—though the speakers in the house of lords were many—equally able, eloquent, and judicious—yet, is the decision on this remarkable case, comprised by this author within the compass of three loose folio pages.—Having given a very short state of the case, he thus proceeds: 'After hearing counsel on this writ of error, a debate ensued; and the question being put, whether this judgment should be reversed, it was resolved in the affirmative. Dissentient, the lords Rochester, Northampton, Scarfdale, Weymouth, Granville, Gower, Abingdon, Guernsey, and Guildford; and the bishops of Rochester, Chester, St. Asaph, and London. It was therefore ordered and adjudged that the said judgment should be reversed, &c.'—Such is this author's report of this memorable case, which he is free to confess scarce any determination 'ever occasioned such a disturbance.'—Whether this be 'a fair and free report', or 'merely an abridgment,'—the profession must determine.

A Sermon preached at St. George's Bloomsbury, on Sunday, March 28, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by Drowning. By Thomas Francklin, D. D. 4to. 1s. Cadell.

THIS is one of the best sermons on a public occasion which we have seen for some time past. The author, who is well known for his abilities in the pulpit, does not, as is commonly the case with productions of this kind, tire his hearers with a long detail of observations foreign to the subject, but enters immediately into the design, management, and advantages of this excellent charity, which he recommends to the attention of his audience in a strain of manly and persuasive eloquence.

As a specimen, we shall give our readers the following animated and striking picture, which is drawn in warm and glowing

ing colours; and which, we believe, they will think with us, sufficiently points out the hand of a master.

‘ Suppose yourselves, says our author, but for a few moments, in your evening walk of rural retirement, on the borders of a delightful stream, imagine your contemplations interrupted by a strange and uncommon appearance. At a little distance from you behold a busy bustling croud of industrious labourers encircling the body of their hapless companion, whom they have taken, at the hazard of their own lives, out of the neighbouring river, and dragged to the shore without life or motion. Scarce an hour has passed since the object of their grief and attention had left his little circle of domestic happiness in all the glow of youth, health, and vigour. And now behold his body swoln, his eyes closed and sunk, his face pale and livid, his limbs torpid and motionless: without the least signs of life they convey him in hopeless despondency to his own home. The whole afflicted family, summoned by the dreadful news, are gathered together. Fear, despondency, horror, and astonishment are spread over every countenance. On one side, behold the aged mother lamenting her lost child, the prop and support of her declining years; on the other, stands mute and insensible the afflicted wife, afraid to look up to the horrid spectacle before her; whilst the innocent little ones, happy only in not knowing how much they have lost, look with amazement at the motionless hands which so lately were stretched out to embrace them, and wonder at the silence of him who always so kindly greeted them on his return. Those who would most gladly take upon them the task of restoring him are most unable to perform it; their faculties are all absorbed in grief, their limbs petrified with despair, and all the precious moments which should have been employed in the means of his recovery, are lost in fruitless tears and useless lamentation. They hang over him in silent anguish, take their last farewell in the agonies of despair, and consign him to the grave.

‘ And now, my brethren, observe the change. It chanced that one of the sons of humanity, (which is but another name for this institution) is passing by; as soon as he hears of the event, he flies, like the good Samaritan, to the chambers of sorrow, he stops the retreating multitude, the idle sons of curiosity, who had assembled but to gaze at and desert him, calls on the most vigorous and active amongst them, to assist him, applies with zeal and alacrity those plain and simple means which reason dictates, as the most proper to reanimate, if possible, the lifeless mass, and pursues them with ceaseless toil and unwearied assiduity. Death, yet unwilling to quit his hold,

hold, or relinquish his devoted prey, struggles long and powerfully to detain it : seems to smile, as it were, at the ineffectual labour ; till at length, subdued by fortitude and perseverance, he gives up the contest. Nature, no longer able to resist such repeated solicitations, resumes her suspended powers, and exerts her enlivening influence. A ray of hope breaks in upon the gloom, and lights up every countenance. Behold, at last, again he moves, he breathes, he lives. What follows is not within the power of language to describe ; imagination alone can suggest to you the delightful scene of wonder and astonishment, of mutual joy, transport, and felicity.'

Such a description as this of a real fact may, in all probability, more successfully recommend the *Humane Society* to general attention and encouragement, than all the cold reasoning and argument that could be used in its favour. The doctor is, towards the conclusion of his Sermon, equally happy in his pathetic address to the objects who had been saved from drowning ; and who, it seems, were assembled at the church, and placed immediately before the preacher. For this we refer our readers to the Sermon itself, the whole of which we recommend as worthy of their perusal.

FOREIGN ARTICLES.

Caroli de Mertens, M. D. *Observationes Medicæ de Febris Putridis, de Peste, nonnullisque aliis Morbis.* 8vo. Vienna.

AT Moscow, a city containing about 300,000 inhabitants in the winter season, several catarrhus, putrid, and bilious nervous fevers, had successively and epidemically prevailed in 1768, 1769, and 1770 ; after which the author of this excellent and classical performance, happened to perceive in many cadaverous subjects dissected in the anatomical theatre at the Military Infirmary, evident marks of the plague. This observation was instantly reported to government. Dr. de Mertens, with ten other physicians, pronounced the disease to be really the plague. Their unanimous assertion was contradicted by the then head physician to the city, and another physician, whose authority and credit unfortunately prevailed so far, that the citizens instantly passed from their first anxiety to security and neglect of every necessary and indispensable precaution : though in the Military Infirmary every expedient or caution was taken by the empress's command, and entirely succeeded. The city remained quiet till the 11th of March, when Dr. Yagelsky discovered among the cloth manufacturers for the army, eight persons actually seized by the plague, and seven just then dead of it ; and was, moreover, informed of 117 other persons who had died of the same disease ; and yet two physicians could not be convinced of its being the plague. Dr. Oreus, who had attended a number of pestiferous patients at Yassi, was ordered to inspect the bodies ; he attested that it was the plague, and yet was contradicted by the people ; to such a degree were merchants, dealers,

dealers, trades-people, and every one who was to inherit the effects of the dead, and prohibited from touching them, on account of the plague, blinded by a most miserable avarice and selfishness!

The cold lasted till the month of April: till June the plague made a slow progress; yet in the pest-hospital of St. Nicolas 200 persons died of it. But upon the 2d of July it appeared in a private house of the Preobaginsky Suburb, and now this dreadful evil prevailed apace. Many families had left Moscow, so that in August it had scarcely 150,000 inhabitants left; yet of those, about 1200 died daily. The people now implored help, which was at length effectually afforded by the succeeding cold in October; after the plague had, within a very few months, swept away no less than 70,000 persons; and 27,000 of those during September only, according to the lists delivered in to government. Besides the city of Moscow, forty villages had been infected with the plague.

As the Military Infirmary, and the Orphan-house, a building inhabited by 1400 children, servants and nurses, under the medical care of our author, were preserved from the plague; he is strongly convinced, that by timely and strict precautions in the beginning, by far the greater part of those who were lost, might have been saved. He therefore undertakes to delineate the plague to every physician in such distinct, strong, and characteristical features, that it cannot hereafter be mistaken even in the very first patient attacked by it.

For this purpose he begins with an accurate account of the three epidemical diseases mentioned in the beginning of this article; and his method of treating them; interspersed with many judicious and excellent observations; and then proceeds to a very full, minute, and accurate account of the plague. From the entire preservation of the Orphan-house, and of many families of distinction, he thinks that the infection is not to be sought for in the atmosphere, but that it communicates itself merely by immediate contact, and by clothes, linen, woollen, and furniture, infected with its contagious vapour. Young and strong persons are more liable to be infected than aged and infirm people. In the second chapter, he delineates the disease and all its symptoms, points out the essential difference of the plague from putrid fevers, and contrasts its communication with that of the small-pox. In the third chapter he treats of the cure. The whole of his method evinces, that, in the midst of the danger, he has observed, deliberated, and proceeded with a perfect and admirable calmness, serenity of mind, and intrepidity. He thinks that the poison of the plague first attacks the nerves, and disorders all their functions; this he terms the *nervous state* (*statum nervosum*), which is immediately succeeded by the *putrid state*, (*statum putridum*), in which the blood and all the humours very soon begin to putrify. None but plethoric and strong people had fevers, and these only during the first access of the nervous state. In this first state he advises warm sudorific potions, with acids, camphire, and musk. In the second, the strongest doses of the bark, as frequently repeated as possible, and mineral acids; yet, judicious and strong as this method was, he confesses that it availed little, and only in the milder cases. The humours of such patients as were strongly affected with the nervous state, began to putrify within a few hours; and those of others, even before they would confess their disease; for every body endeavoured to dissemble his dreadful situation, for fear of being abandoned by his friends,

or sent to the General Infirmary, the center of all human sufferings and misery. Many persons died on the first or second day; children suffered most by the disease; James's powder proved inefficacious, and purgatives hurtful. Almost all pregnant women miscarried, and died of an hæmorrhage of the uterus.

In the fourth chapter he treats of the preservatives; and the section, 'Pestis ingressus,' contains a very affecting picture of the situation of physicians. The strictest retirement is upon the whole the surest preservative. The vinegar of the four thieves appears not to be preferable to common vinegar. The several preservatives, and the method by which the Orphan-house was preserved from the infection, are treated at length.

To the main subject of this concise and excellent performance, Dr. Mertens has subjoined some other judicious and valuable observations; such as a Confirmation of the Efficacy of the Remedy against the Bite of mad Dogs, lately published in France; the Use of blistering Plasters applied between the Shoulders in Hæmoptoes, or Spitting of Blood; that of Tobacco-clysters in the Ileus, &c.

FOREIGN LITERARY INTELLIGENCE.

Duch czyli Trzęsc Praw. 2 vols. 8vo. Warsaw.

Montesquieu's Spirit of Laws, translated into Polish by Mr. Moszizenski.

Since this immortal work is already translated into almost every European language, and now become accessible even to mere Polish readers; may we not hope that it will in time find its way into the language of the seraglio too, and perhaps contribute its share towards softening its harshness into humanity?

Vifet gementis littora Bosphori!

Ignat. a Born, Eq. Index Rerum Naturalium Musei Cæsarei Vindobonensis. Pars I. Testacea. 8vo. Viennæ.

A sure and instructive guide for one part of the grand imperial museum.

Essais sur la Minéralogie et la Métallurgie, par M. le Marquis de Luchet. 8vo. Maeltricht.

Containing, among some errors, several observations not uninteresting for political oeconomy, and founded on the author's own experience.

Mélanges de Litterature, dédiées à S. A. R. Mgr. le Prince de Prusse, par M. de Monbart. 8vo. Breslaw.

Sprightly miscellaneous essays in prose and verse; consisting of dialogues, moral tales, occasional poems, and ballads.

Sophyle, ou de la Philosophie. 8vo. Paris.

An instructive dialogue between Sophyle, a philosopher, who confines his ideas within the narrow compais of his senses; and another, Euthyphron; containing many excellent observations and reflexions.

Tabulæ Aberrationis & Nutationis in Ascensionem rectam et Declinationem, Insigniorum 352 Stellarum — a Jo. Mezger. Serenis. El. Palat. Astron. Aul. Adjuncto. 8vo. Mannheim.

Astronomers are greatly indebted to Mess. Mayer and Mezger for the publication of these accurate and useful tables.

MONTHLY

MONTHLY CATALOGUE.

P O L I T I C A L.

The Earl of Bristol's Speech, taken exactly down as spoken in the House of Lords. Die Veneris 23^o Aprilis, 1779. 4to. 1s. Almon.

THIS Speech was introductory to the motion for presenting an address to his majesty, that he would be graciously pleased to remove the earl of Sandwich from the board of admiralty. The speech is replete with that unfavourable representation of the state of our naval force, which has long been the political topic of those who have embarked in an opposition to government. We hope, however, that such representations are not less unjust, than they certainly are prejudicial to our national interests. And in respect to the present first lord of the admiralty, he seems to have acquitted himself in his high department with a zeal and ability which merit the warmest approbation of the public.

Examination of Lieutenant General the Earl Cornwallis before a Committee of the House of Commons, upon Sir William Howe's Papers. 8vo. 1s. Robson.

This copy of lord Cornwallis's examination is not authenticated; but we have no reason to doubt of its being genuine and accurate.

Historical Anecdotes, Civil and Military: in a Series of Letters, written from America, in the Years 1777 and 1778, to different Persons in England. 8vo. 1s. 6d. Bew.

These Anecdotes contain observations on the general management of the war, and on the conduct of our principal commanders, in the revolted colonies, during that period. Many of the remarks in these Letters tend to criminate the commanders, whose conduct is now under the consideration of a committee of the house of commons.

Strictures on the Philadelphia Miscbianza or Triumph upon leaving America unconquered. 8vo. 1s. Bew.

The subject of this pamphlet is the military conduct of Sir William Howe, who is again attacked with great severity of censure. Subjoined to the Strictures, are some extracts from the American Crisis, a trans-Atlantic publication, addressed to the same commander, and abounding with invective.

An Address to the Hon. Admiral Augustus Keppel; containing Candid Remarks on his late Defence; with some Impartial Observations on such Passages as relate to the Conduct of Vice Admiral Sir Hugh Palliser. By a Seaman. 8vo. 1s. 6d. Richardson and Urquhart.

This writer sets out with declaring his opinion, that admiral Keppel's official letter contained a very unsatisfactory account of

the engagement on the 27th of July last. He afterwards pronounces the admiral's defence to be questionable in many particulars, which he proceeds to explain with great precision. As he professedly views the subject of investigation *with a seaman's eye*, we cannot be supposed competent to decide on the validity of remarks, which are founded on technical knowledge that lies beyond the bounds of literary criticism; but we must confess, that his observations appear to carry with them great force.

The Conduct of Admirals Hawke, Keppel, and Palliser, compared.
8vo. 1s. Bew.

The author of this pamphlet professes the greatest veneration for the several naval characters which are the objects of his remarks; and he regrets that admiral Keppel should have declined accepting the command of the fleet, said to have been lately offered him. The greater part of the pamphlet is employed in a casuistical inquiry, how far such conduct corresponds with the tenor of the Scriptures, and the political duties of a citizen. But before the writer had taken so much trouble, he ought to have been certain that admiral Keppel was really guilty of the imputed act of delinquency.

The Honest Sentiments of an English Officer on the Army of Great Britain. 8vo. Vol. I. 2s. 6d. Bew.

This work seems to be intended as a clear and ample discussion of whatever relates to the army, ranged under the following heads; viz. the Present State of the Army, and the Necessity of Attention to it; the Origin of the British Army, and the Reasons for its Continuation; the Security for the Army's Fidelity to the Laws, as consisting in the Composition of the Army, and the Command of it; the British Militia; the Employment of Catholics and Aliens without the Kingdom; the public Utility of a Standing Army; theoretical Knowledge of his Profession indispensable to every Officer; of the Purchase and Sale of Commissions; of Discipline, Rewards, and Punishments; of Gaming and Duelling; of the Establishment of a Method of Economy in the Administration of the Army; of the Board and Office of War; the Military School; Regulations respecting Cloaths, Arms, Accoutrements, Camp-equipage, Baggage, and other Expences which accrue in Time of War; Scheme for the Basis of a Standing-Army, which may be immediately increased on the Appearance of War, without the ordinary Inconvenience of a sudden Levy; Considerations respecting the Numbers of native Soldiers Great Britain and Ireland can supply, without material Detriment to Manufacture, or injuring the Navy; general State of the Land Force, and Mode of laying the Accounts of its Expence before Parliament; a permanent Arrangement and Disposition of the Forces for the Defence of Great Britain.

If this specimen meets with approbation, the author's design is to publish a continuation of the work, with convenient speed.

Con-

Considering the variety of judicious observations with which the several subjects in the present volume are interspersed, we cannot doubt of its being well received by the public.

A Letter to my Lords the Bishops, on Occasion of the present Bill for the Preventing of Adultery. 8vo. 1s. 6d. sewed. Doddsley.

It is the opinion of this writer, that the prohibition of marriage between the criminal parties would not be attended with any good effect; because marriage is, generally speaking, not once in their thoughts, in the hour of criminality; and that even supposing the parties to be influenced by real love, the criminal intercourse would not be prevented by this restriction. The bill, he says, likewise requires, that the party, on account of whose offence the divorce is obtained, shall not marry any person whatever, during the space of twelve calendar months. This clause, he observes, will not only operate against the guilty, but against the innocent,

The child shall rue that is unborn,
The statute of the day;

as it refuses legitimation to every infant, which the lady may have, either by the father, who is the object of the bill, or any new associate.

In the latter part of this pamphlet the author favours his readers with some *speculations* on the proper mode of reforming our national profligacy.

The Nature and Extent of Intellectual Liberty, in a Letter to Sir George Savile, Bart. By the rev. David Williams. 8vo. 1s. Doddsley.

The author of this Letter insists, that *any* test of religious opinions must be injurious to truth and liberty; that the most moderate one, by being apparently just, will have a tendency to revive disputes and persecutions, and expose 'some of the most useful members of the community, free enquirers,' to malicious informations and oppression: in a word, that actions only can be limited; but that all opinions must be free.

It has been usually alleged, that though men's thoughts must be free, yet the declaration or avowal of them must, in some cases, be restrained. In answer to this objection, the author endeavours to prove, that every man should be at liberty to declare all his principles and opinions; that it is of advantage to the magistrate, that every opinion should be avowed; for he would then be better prepared for the only business he can execute, and the only business he should attempt, the regulation of outward actions. 'I do not see, says he, why thieves should not be allowed to preach the principles of theft, murderers of murders, seducers of seduction, adulterers of adultery, and traitors of treason. If any man can be so weak, as to think, that advantages would arise to iniquity from it, he cannot be benefited by any reasoning, which can be offered him.' Here

we must confess, we do not see any weakness in thinking, that wickedness would be encouraged and propagated by the dissemination of such atrocious opinions; for the herd of mankind are not so much influenced by truth and reason, as by specious arguments and persuasions, co-operating with their own irregular passions; and corrupt principles are undoubtedly the source of wicked actions. Every wise legislator therefore would endeavour, as much as possible, to prevent the former, as well as the latter.

P O E T R Y.

Spirit and Unanimity, a Poem, inscribed to his Grace the Duke of Richmond. 4to. 2s. 6d. Piguenit.

This poem is written with a good design, to promote unanimity in our public councils and operations; and the poetry is not bad; but the author is sometimes inattentive to his metaphors. For example: he speaks of 'power's strong tide, sickening at the source, and clouding the mind; of liberty's bright ray, shrinking from the side of Britain; and describing the situation of an unfortunate woman, who has lost her virtue, he says,

'That fame unsully'd, which was once her boast,
Is now in slander's foul mouth'd tempest tost.'

He has likewise fallen into some evident solecisms.

'O child of party, wheresoe'er thou grow,
Whether in courts thou liv'st the friend or foe.'

'Ye who on sleep's soft couch extended lay,
And pass in lifeless lassitude the day.'

Ode to the Privateer-Commanders of Great Britain: being a Parody on Mr. Mason's Ode to the Naval Officers of Great Britain. 4to. 6d. Rivington.

No contemptible parody. The author has followed his original step by step, in the advertisement, as well as the Ode; and instead of naval commanders, hireling courtiers, venal peers, and a gigantic deity, communicating his advice to Britannia, he has substituted the commanders of privateers, hireling colliers, venal tars, and an enormous shark, the pirate monarch of the ocean, giving his instructions to Liverpool.

Danebury: or the Power of Friendship, a Tale. With Two Odes. 4to. 1s. 6d. Johnson.

The author assigns this reason for making Danebury the title of her poem: 'Danebury-hill is an ancient camp in the neighbourhood of Stockbridge, in Hampshire, near which, according to tradition, a battle was fought between the Danes and the West-Saxons, in which the former was defeated: from this event the hill derives its name.'

The story which displays the Power of Friendship, is to this purpose: Egbert, a private gentleman, had an only daughter, named Elfrida, who accompanied him to the battle of Danebury; and seeing an arrow directed against him by the enemy, she instantly interposed, and received the wound in her breast.

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The arrow was tinged with poison; and the wound was thought incurable. Elfrida had a faithful and intimate friend, called Emma, who voluntarily undertook, at the utmost hazard of her life, to suck the poison from the wound. This extraordinary act of humanity and friendship was attended with success. Elfrida was rescued from immediate death, and Emma saved by a miracle.

These incidents are related with an agreeable delicacy of style and sentiment. In describing the scene of action the author says, here

‘ Our brave forefathers met their haughty foes,
And arm’d with freedom, dar’d their deathful blows.
The direful scene arises full to view,
And fancy peoples all the plain anew!
Loud shrieks of woe my frightened ears assail,
And death’s deep groan breathes horror through the vale.’

Afterwards, she thus describes the fall of Elfrida :

‘ While round the feather’d deaths promiscuous flew,
One well aim’d arrow caught Elfrida’s view !
Instant she mov’d to meet the fatal dart,
Design’d to pierce the aged hero’s heart !
Her gentle breast receiv’d the fatal wound,
And her pale form sunk bleeding on the ground !
Youth’s lovely bloom forsook her fading face !
And death-like languor crept o’er every grace !’

To this tale the author has subjoined two odes; the first to the Spring, and the second to Liberty. These poems are inscribed, in an elegant and affectionate dedication, to the author’s father, by whose desire they were published.

The English Garden: a Poem. Book the Third. By W. Mason, M. A. 8vo. 2s. Doddsley.

The first part of this Poem appeared in 1772, and the second in 1777. In those publications the author has treated of vistas, lawns, walks, pleasure-grounds, &c. In the present he treats of the shrubs, viz. the thorn, the holly, the box, the privet, the lilac, the syringa, the woodbine, and the laurel *, which are proper for hiding old walls, or any other disagreeable object, that may be concealed by shrubs. He then proceeds to trees planted for ornament: and lastly, to pieces of water, streams, cascades, &c.

His plan of gardening is formed upon an extensive scale; his leading maxim is, a conformity to nature.—The descriptions are pleasing and picturesque.

On the Preference of Virtue to Genius. A poetical Epistle. 4to. 1s. 6d. Cadell.

The leading subject, and the corresponding topics of this little production are well enforced by the purity and rectitude of the

* The lauro-cerasus is a beautiful plant; but the leaves contain a strong poison. See Phil. Trans. N^o 418, 420. Mede on Poisons. James’s Dispens. &c.

author's own heart, and by his pertinent applications from the most illustrious sages of antiquity. For though we are not so unexperienced in literary matters as to conclude that every public advocate for morals, is himself a moral man; yet, from the remarkable naïveté; from the generous warmth with which our ethic poet praises and recommends private and public virtue, we may almost venture to assert, that his mind, and conduct, are strongly characterized with integrity, and benevolence. It may also be necessary to add, that the strain of his verse is generally harmonious: for we do not, perhaps, in these times, materially promote the circulation of a piece, by informing the world, that its author strenuously inculcates justice, temperance, philanthropy, and true patriotism. The following extract will convince our readers that he possesses good principles, and that he is a master of good numbers.

' The man, whose choice is Virtue, bravely soars
Above the objects which the world adores.
His life this useful lesson shall declare;
Virtue alone deserves man's serious care,
And though with rank and fashion fools may swell,
With her alone unfading pleasures dwell.

' But 'tis in vain to virtue we aspire,
Unless we gain a portion of her fire;
Unless for all the good below the skies,
Our love to God, the bounteous author rise,
The great, munificent, almighty friend,
And thence, relumed, to man his offspring bend.
Then, men as men, as sons of God, we love,
And feel the growing flame our bosoms move.
—Him she adores—him loves—great source of light,
Whose beauty, too extreme for mortal sight,
Surpasses all his universe contains,
The awful beauty which through nature reigns;
Which shines diffused, above, below, around,
Yet is but shade to his full splendour found.
The power of language must for ever fail,
Not thought can his stupendous grandeur scale;
Presumptuously to him the voice we raise,
Where reverend silence gives profounder praise.—
From him derived in seas of bounty flows
The good celestial Virtue's hand bestows;
By his parental fostering power she lives;
And justly she to him the glory gives;
To him applies for all his children need,
Yet still she labours, and, when called, can bleed.

' Thus her devotion charity inspires,
And both, uniting, glow with purer fires.'

Causidicus, a Poetic Last: in Three Parts. 4to. 2s. 6d. Bowen.

Some of the memorable adventures of a learned Templar, whom the author calls Causidicus; from his arrival in town, to his engagement in the trial concerning the sex of the chevalier D'Eon, related in humorous Hudibrastics.

A Bridal

A Bridal Ode on the Marriage of Catharine and Petruchio. 4to. 1s. Bew.

A piece of banter on a celebrated female advocate for freedom, resigning her liberty to a domestic monarch, particularly to one of that nation, which has been most severely treated in some of her writings. Her old Platonic admirer is introduced, lamenting her infidelity.

Voltaire's Ghost to the Apostle of the Sinless Foundry. 4to. 2s. 6d. Bew.

Mr Wesley, in a letter to the editor of the Morning Post, about the beginning of January last, has given the public a ridiculous and improbable anecdote of Voltaire; and has represented it as a flagrant enormity, that his works should be translated by a divine of the church of England, and a chaplain to his majesty *. For this piece of cant and fanaticism he is very properly chastised by his old friend, the author of the Love-Feast, the Temple of Imposture, and other satirical publications, addressed to the hierophant, and the saints of the Foundry.

Reviewers Reviewed. A familiar Epistle to those Sons of Momus. 4to. 2s. Bew.

In a variety of different publications †, this ardent and enterprising genius has lashed and stigmatized almost every conspicuous character on the side of the court; and in his frontispieces gibbeted them in effigy, or consigned them to the devil. As he has observed in some of the Reviews what he thinks a partiality in favour of ministerial writers, he attacks the Reviewers with his usual asperity. But in this encounter he reminds us of the following lines in Dryden's Virgil :

‘ ——— His feeble hand a javelin threw,
Which flutt'ring seem'd to loiter, as it flew;
Just, and but barely, to the mark it held,
And faintly tinkl'd on the brazen shield.’

In the title-page he has exhibited an owl, with the word CRITICISM in capitals over his head. If by this emblematical figure he means to ridicule his antagonists, he ought to be reminded, that, in the days of antiquity, the owl was sacred to the goddess of wisdom, and a bird of the most venerable character. The Athenians represented it on their coins, and bore it on their ensigns. ‘ Hæc avis, says Erasmus, Atheniensium populo quondam erat gratissima, ac Minervæ sacra habebatur, propter oculos cæcios, quibus etiam in tenebris perspicit, quæ vulgus avium non videt.’ Adag. p. 327. Phurnut. de Nat. Deor. p. 51.

Pomey likewise, in his Pantheon, has given us, if possible, a more favourable description of this sagacious bird, which Andrew Tooke thus translates: ‘ An owl, a bird seeing in the dark, was sacred to Minerva, and painted upon her images; which is the representation of a wise man, who, scattering and dispelling

* The learned, liberal, and ingenious Dr. Francklin.

† Captain Parolles at Minden, &c.

the clouds of ignorance and error, is *clear-sighted*, where others are *stark blind*.'

The mythologists are unanimous in this account of the owl. This *learned* writer has therefore mistaken his emblem, and paid the Reviewers the highest compliment that could be found in classical antiquity, when he represented them under the majestic character of the owl, and included himself among the geese, the sparrows, the crows, the magpies, and the like *vulgar birds*.

A Parody of the Carmen Seculare of Horace. 4to. 1s. 6d. Bew.

Horace metamorphosed into a violent court satirist, by the author of the two foregoing articles.

D R A M A T I C.

Calypso; a Masque: in Three Acts. As it is performed at the Theatre-Royal, in Covent-Garden. By Richard Cumberland, Esq. 8vo. 1s. 6d. Evans, Strand.

In this Masque, Calypso appears in the character of an enchantress; she employs her nymphs, her spells, and her demons, to seduce Telemachus. But this young hero, assisted by the goddess of wisdom, under the form of Mentor, frustrates her artifices; and Calypso, at the command of Minerva, sinks, together with her island and her voluptuous train, into the abyss.

The moral is unexceptionable; but nature seems to be rather too much racked and tortured in the machinery, the intrigue, and the unravelling.

Who's the Dupe? A Farce: as it is acted at the Theatre-Royal in Drury-Lane. By Mrs. Cowley. 8vo. 1s. Dodsley.

In this Farce, the author introduces the following characters. Abraham Doiley, formerly a citizen and sloop-seller. He proposes to give his daughter, Miss Doiley, fifty thousand pounds; but his caprice makes him regardless of fortune, and he swears, that his son-in-law shall be a man of *learning*. Jeremy Gradus, a pedantic Oxonian, to whom Mr. Doiley intends to marry his daughter. Granger, an officer in the army, of good family, but no fortune, engaged to Miss Doiley. Sandford, Granger's friend. Charlotte, Miss Doiley's cousin.

Gradus, by his egregious pedantry, makes himself ridiculous to the ladies. But Charlotte and Sandford artfully persuade him, that if he wishes to succeed in his addresses, he must assume the air of a modern fine gentleman. He accordingly abjures his Greek and Latin, which gives Doiley great offence. Granger is then introduced by Sandford, as a prodigy of learning; and a trial of skill, between the two competitors, is proposed by Doiley; in which Granger, by a little fictitious jargon, and superior effrontery, completely vanquishes his rival, and is received with rapture by old Doiley as his son-in-law; while Gradus contents himself with making a conquest of Charlotte.

The moral tendency of this piece is, in some respects, ambiguous. The folly of Doiley and Gradus is perhaps exaggerated beyond

beyond nature and probability. But some of the scenes are truly comic; some of the incidents ingeniously contrived; the dialogue is humorous, and the principal characters are strongly marked and discriminated.

The Liverpool Prize; a Farce: in Two Acts. As it is performed at the Theatre-Royal, in Covent-Garden. By F. Pilon. 8vo. 1s. Evans, Strand.

Debenture, an old merchant, has a daughter named Harriet, privately engaged to her cousin, George Belford; but entirely contrary to her father's approbation, as George is supposed to have no fortune. In the mean time, Debenture wishes to dispose of her to the best advantage: she is therefore successively proposed to Teneriffe, a Guinea captain, retired upon his money; to Mons. Coromandel, a French general; and to a gentleman, who passes under the name of Mynheer Van Slopen, a Dutch merchant, just arrived in a French ship from the East Indies, taken by a Liverpool privateer. While Harriet is in the utmost distress, in consequence of her father's absolute commands to discard her cousin, and receive the addresses of the Dutchman, the latter discovers himself to her; and appears to be the father of Belford. Debenture is confounded at this discovery; but all parties are immediately satisfied; and the young lovers are happily united. The characters are well drawn, and the plot not improperly conducted.

The Chelsea Pensioner; a comic Opera. In Two Acts. As it is performed at the Theatre-Royal, Covent-Garden. 8vo. 1s. Kearsly.

Some tolerable songs; but no interesting scenes, no delineation of characters, no spirit or ingenuity in the plot.

Illumination: or, the Glaziers' Conspiracy. A Prelude. As it is performed at the Theatre-Royal, in Covent-Garden. By F. Pilon. 8vo. 1s. Kearsly.

The dramatis personæ of this piece are, Skylight, a glazier; Dip, a tallow chandler; Quillet, an attorney's clerk; Mrs. Skylight, Miss Skylight, mob, &c.

Quillet is in love with Miss Skylight; and, on an illumination night (when her father is drunk, in company with Dip), he employs a pretended press-gang to apprehend him. At this crisis Quillet appears, procures his liberty, and, for this important service, obtains his consent to marry his daughter.—This is the plot.

The dialogue is suitable to the characters; and both adapted to the taste of the audience in the upper regions of the theatre.

M E D I C A L.

A Treatise on the Teeth. By Barth. Ruspini. A New Edition: with an Appendix of New Cases. 8vo. 2s. Fielding and Walker.

When this excellent little Treatise on the Teeth first made its appearance, the subject, however important, was very imperfectly

fectly known in this country, and the ingenious author was acknowledged to have the merit of rendering it accessible to the public. To the present edition are added some extraordinary cases that have occurred in Mr. Ruspini's extensive practice, and which ought to excite the attention of every individual to the preservation of those useful organs that constitute the peculiar province of the dentist.

A Treatise upon the Inflammation in the Breasts, peculiar to Lying-in Women: and also upon some Diseases attending them, which are the Consequences of Neglect, or Maltreatment. By J. Clubbe, Surgeon. 8vo. 2s. 6d. Longman.

This Treatise contains a full investigation of the subject on which it is written. The author begins with an anatomical and physiological account of the structure and use of the breasts and uterus; after which he accurately develops the internal cause, seat, and issue of inflammation in the breasts of lying-in women, and then describes the method of cure, which is no less rational than it is well supported by experience. To these Mr. Clubbe subjoins observations on an inflammation of the breasts arising from external causes.

Advice to Lying-in Women; chiefly respecting the Custom of Drawing the Breasts. By C. Cruttwell, Surgeon. 8vo. 1s. Dilly.

This sensible and practical writer warmly dissuades from the indiscriminate practice, so generally used, of drawing the breasts after delivery. From repeated experience, he considers this resource for alleviating the pain of the breasts as much more pernicious than useful; nor did he ever see the omission of it either directly or indirectly prejudicial; an opinion which coincides with the principles maintained by the author of the preceding article. The advice given by Mr. Cruttwell to lying-in women, in this pamphlet, merits their attention; but it might have been attended with greater advantage, had he been more sparing of technical and abstruse terms.

D I V I N I T Y.

Three Sermons, entitled I. Liberty when used as a Cloke of Maliciousness, the worst of Evils. II. The Evil of Rebellion, as applicable to American Conduct, considered. III. Great Britain oppressing America, a groundless Charge. Preached on the Three preceding Fast Days, appointed to be observed on Account of the American Rebellion. Preached at Twyford and Ouzlebury, Hampshire, by Cornelius Murdin, M. A. 4to. 1s. Robson.

These discourses seem to have too much of the appearance of political essays, for the pulpit; and more especially for a country-congregation. But the author makes a modest apology in the preface for the general tenor of his observations, and this objection no longer exists, when they are offered to the public. The author shews very clearly, that in the present dispute with the Americans, liberty has been often used as a cloke of maliciousness; that the conduct of the colonists may be properly termed

termed a rebellion: and that oppression, on the part of Great Britain, is a groundless charge.

A Sermon on the late Fast, Feb. 10, 1779. Wherein the National Calamities are manifested and a Remedy prescribed. 8vo. Trewman, Exeter.

This author observes, that we receive the blessings and the chastisements of heaven with equal insensibility; that our vices and our calamities seem to be gradually encreasing; and that if we turn our eyes toward Nineveh, Babylon, Egypt, or Rome, we may see the natural and inevitable consequence of a national depravation of manners.—This discourse seems to be the composition of a young writer.

A Friendly Address to the Jews in general, in a Series of Letters. Small 8vo. Brown. 1s. 6d. stitched.

These letters are said to have been written for the benefit of some Jews of the author's acquaintance, 'who came to advise with him about religion.' His arguments, if they can be called arguments, are calculated to shew them their error, in still adhering to Judaism, and, on the contrary to persuade them to embrace Christianity.

No description can give our readers so full and satisfactory a notion of this writer's taste and abilities, as the following short quotation. 'Oh sirs! what can I say to you, elder brethren and sisters, to persuade you to become Christians! oh that I had the pen of a ready writer! oh that I had the tongue of the learned! oh that I could be made wise, to win, at least, some of you Jews over to the Christian faith! oh that the Lord would honour me so far, as to make me an instrument of some good to you Jews, the once favourite people of God!'—To these fanatical interjections we beg leave to add another, in the language of Horace,—'Ohe, jam satis est!'

CONTROVERSIAL.

A Review of the Doctrine of Philosophical Necessity, illustrated by Dr. Priestley. By the Rev. Joseph Fisher. 12mo. 2s. Nicoll.

The design of this tract is to shew, that the doctrine of philosophical necessity, as lately maintained by Dr. Priestley, is erroneous and inconsistent; and that man is endued with a power of self-determination and free-agency.

In the course of this debate the author has advanced many just and incontestible arguments in favour of his opinion. The main point indeed is very clear, viz. the liberty of the human will. In every motion, and in every action, we see it, we feel it, and, if we judge impartially, we can have no more reason to doubt it, than we have to question our own existence. But the plainest truths may be controverted, and volumes may be written, that have no other tendency, but to perplex and confound the

common sense of mankind; and in this light we cannot but consider the treatise on Philosophical Necessity.

Immaterialism delineated: or, a View of the First Principles of Things. By Joseph Berington. 8vo. 5s. in boards. Robinson.

In this performance the learned author † has attended his adversary, step by step, through his various intricacies and evolutions, with spirit and assiduity. The different movements of these two opponents would make one imagine, that a metaphysical dispute is, in many circumstances, like a country dance, or, as it is frequently called, a contre-dance; in which the parties turn right hands, and cast off; turn left hands, and cast up; gallop down and up; and cast off right and left, till they are tired of their amusement.

Priestley and Price, Horsley and Whitehead, Fisher and Berington have already figured in the dance; and many others, no doubt, will follow their steps. But we begin to suspect that this, like other country dances, will be more entertaining to the parties than the spectators.

Free Thoughts on the Inconsistency of conforming to any Religious Test, as a Condition of Toleration, with the true Principle of Protestant Dissent. By John Palmer. 8vo. 1s. Johnson.

This writer observes, that the true principle of protestant dissent consists in a total denial of the magistrate's right of interference in matters of religious faith and opinion; that it is a grievous imposition in him to call upon men to subscribe to what they do not believe; and further, that he has no right to demand a declaration of what they do believe.

He therefore insists, 'that when the protestant dissenter makes a declaration of his faith, as the condition of enjoying the civil protection, he does an act, which is repugnant to the nature of his profession, i. e. to his judgement and conscience as a dissenter.'

The result of this reasoning seems to be this: that the dissenter is not obliged to the legislature for extending the act of toleration, and requiring only a general declaration of his faith in the holy scriptures; that he expects as much favour in the state, and *as much protection in the public exercise of his ministry, without any declaration of his Christian faith*, as a clergyman of the church of England is content to receive, upon terms, which are certainly very reasonable, an open and explicit avowal of his religious opinions.

MISCELLANEOUS.

Lucubrations, civil, moral, and historical. Small 8vo. 1s. 6d. sewed. Scott.

These Lucubrations are, as the author very properly calls them, 'a few scattered thoughts,' or short and superficial re-

† The authors of Letters on Materialism, published in 1776.

marks on cruelty to horses, the Bostonians converting their harbour into a tea-pot, their mode of tarring and feathering the custom house officers, the proceedings of the house of commons at that time, the conduct of our commanders in North America, the affair of Bunker's Hill, the convention at Saratoga, the memorable 27th of July, and other historical and political topics.

A new Compendious Grammar of the Greek Tongue: wherein the Elements of the Language are plainly and briefly comprized in English. For the Use of Schools and private Gentlemen, whether they have been taught Latin or not. By W. Bell A. B. The 3d Edition with Additions. 12mo. 1s. Richardson and Urquhart.

We gave our readers an account of this grammar in 1775. when it was first published; and therefore shall only add, that the present edition is improved by a variety of notes, and an Appendix, containing remarks on the nouns and verbs, with an illustration of the primogenial use of the middle voice, and other valuable observations.

Notes on the Tragedies of Æschylus. 4to. Doddsley.

These Notes make seventy pages in quarto, and are designed to explain difficulties, or to point out beauties, in the tragedies of Æschylus,

We think ourselves obliged to give our readers the following short extract, as it rectifies a mistranslation in a passage, which we quoted in our Review for April, 1778.

‘Geryon was a king of Spain, killed by Hercules, fabled to have three bodies, because he had three armies, commanded by his three sons. Clytemnestra compares her husband to this giant, and says, that if he had been slain, as often as was reported, this second triple Geryon (meaning Agamemnon under that name, for it were ominous to speak of the dead) might well boast to have received his triple vest, meaning his three bodies, and to have died once in each form. Mr. Heath might never have heard, that Geryon, though he had three bodies, died more than once; nor does Pauw say it; but this does not hinder Clytemnestra from making the supposition, and nothing more is intended: the word of Æschylus are express,

Ἀπαξ ἑκάστω κατθανὼν μορφωμάτι.

And here, ut vineta egomet cædam mea, there is an inaccuracy in the translation. It may be corrected thus:

Was noised abroad, this triple-form'd Geryon,
A second of the name, whilst yet alive,
For of the dead I speak not, well might boast
To have received his triple mail to die.’

These notes are subjoined to the text, in the second edition of Mr. Potter's translation of Æschylus, printed in two volumes octavo.

Thoughts

Thoughts on the present State of the Roman Catholics in England, and on the Expediency of indulging them with a further Repeal of the Penal Statutes. 8vo. 1s. T. Payne and Son

In this tract the author apologizes for the penal statutes against the Roman Catholics, enacted between the first of Elizabeth, and the twelfth of William III. observing, that the most moderate protestant, who now wonders at the enacting of those statutes, had he lived in the times of Elizabeth and William (when conspiracies against the state were either really formed, or justly apprehended) would probably have given his assent to them, with a full conviction of their propriety. However, he applauds the lenity of our courts of law, in moderating the rigour of those statutes by their decisions, and the steps, which our legislature have taken in favour of Roman Catholic subjects.

‘ Popish ecclesiastics, and teachers of youth, cannot now, as such, be imprisoned; but the public exercise of their religion is no more allowed than it was before. They are permitted to purchase lands, or inherit them, in their own name, but the other disabilities still continue. Even these privileges are confined to those who take an oath of allegiance to the Brunswick line, and renounce all the odious and antiquated claims of the court of Rome, which have long lain dormant, and never were allowed in the Gallican church. The sole difference between this oath, and that imposed by the 30th Car. II. is, that in the one they are expected to change and renounce those opinions, which they had imbibed from their birth, and which could have no influence on their political conduct; in the other, they disown only such tenets as might tend to make them dangerous to the state.

‘ Let us then consider how the present act operates in their favour. The principal relief consists in depriving a Protestant trustee of the power of usurping the estate of any member of the church of Rome; this is certainly a sensible relief, and thankfully acknowledged by them as such; and every one must allow an extensive property less dangerous in the hands of a man of principle and education (though of the Romish persuasion), than of one who may be induced, when temptation offers, to violate the most sacred trusts. Thus far their distresses are really removed.

The author then proceeds to shew in what instances it might be proper to indulge the Roman Catholics with a farther repeal of the penal statutes. On this head he chiefly considers the inconveniences arising from an impossibility of engaging their younger sons, in either our military or marine; and the hardship of double taxes. With regard to the former, he says, ‘ Forbid to enroll themselves for the defence of a country, endeared to them by every tie of patriotism and family connexion, they are forced into the service of our natural enemies.’ With respect to the latter, he thinks, ‘ that double taxes must be considered as a very unnecessary burden on Roman Catholics; and but as a small relief to the Protestant freeholders.’

A candid and sensible performance, written upon a laudable motive, a concern for the rights of humanity.